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THE

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## LXVIII. CLAIMS OF LITERATURE: the Origin, Motives, Objects, and Transactions, of the Society for the Establishment of a Literary Fund.

THE origin of this volume is expressed in a Resolution of the General Committee of the SOCIETY FOR THE MANAGEMENT OF THE LITERARY FUND, to publish a work in prose and verse, under the title of CLAIMS OF LITERATURE; including an account of the institution, motives, objects, and transactions of the society for the establishment of a literary fund, poems recited on its anniversaries, &c. Mr. Boscowen, Mr. D. Williams, and Mr. Reeves, were requested to communicate on the subject, and to prepare papers for the publication: and by mutual agreement, with the concurrence of the special committee, the papers of Mr. Williams were received as fully sufficient for the purpose of explaining to the public the objects, principles, and tendencies of the institution of a literary fund, which form a considerable part of this work.

The contents are divided into six sections, followed by the transactions of the society, and the poems recited at anniversary meetings.

Sect. I. Is an introduction, in which it is observed, that, "THE HISTORY OF THE SOCIETY, to be useful, should consist more of argument than narrative, for the difficulties which affected its origin arose more from misapprehension and sophistry than from any of the common obstacles to charitable institutions.

"On the first intimation of the design, it was asked,

VOL. I.

"1. What is meant by LITERATURE, when proposed as the object of a charitable fund ?

"2. The author of the first outline of the institution was charged with assuming what he should have proved, that the benefits of literature outweigh its evils; and it was alledged, if that opinion were proved, he would not be justified in promoting those evils, and increasing the number and misery of authors, by holding out encouragement to the choice of literary employments.

"3. The society was charged with indirect censure of the government of the country, though that government has liberally founded schools and universities, and supports learned and opulent establishments.

"4. And, supposing the establishments of the country should not provide for all literary claimants, it was seriously and earnestly advised to leave them, as they have hitherto been left, to the discretion and patronage of the government, nobility, and opulent gentry, and not to undertake their relief by a LITERARY FUND.

"There have been important obstacles to the progress of the undertaking; and if I state the considerations and reasons which by surmounting them, founded the society, I shall in the most useful manner, write its HISTORY." p. 6—9.

"Sect. II. LITERATURE, THE OBJECT OF A CHARITABLE INSTITUTION."

In the proposals for a fund to relieve authors in distress, the expression literary was taken in the most enlarged sense; comprehending every

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**Species of mental exertion** which has been, or can be, communicated or diffused by language, writing, printing, or any arts analogous to them.

"*Genius*, or the faculty of invention and discovery, is the actuating principle of all these arts; the origin of all the distinctions of man from other animals, and the source of all his peculiar happiness. This supreme distinction, when conferred on the intellect of a philosopher, generates new ideas; in the imagination of a poet, it creates new images, or personifies new ideas: even, in the art of expression, both in prose and verse, this faculty may be displayed: but to bear the characters of genius, all the ideas should be fertile in useful truths, and all the inventions interesting to humanity." p. 10, 11.

**PHILOSOPHY** is allowed superiority of claim; and "**DISCOVERIES BY ACCIDENT**, such as are daily made in natural history, natural philosophy, and the arts; if, by their means, the talents of the discoverer open a new career of enquiry, are entitled to the honours of genius. **LEARNING**, when not a steril administration of former excellence, when associated with kindred enthusiasm, has unquestionably similar claims. Connected with the remark that 'the great class of **LITERATI**, or the learned, is formed of **WRITERS** whose minds are merely well stored 'memories,' it is observed 'that genius commands by sublimity and beauty of conception; learning and literary industry prefer their claims by obvious 'UTILITY'.'" p. 12, 13.

On language it is remarked, that "Fine writers may be denominated the tailors and milliners of the intellectual world. They agreeably clothe, but do not form the ideas of genius." p. 14.

"**LEARNING**, the study of ancient models, to form an elegant taste, and a sensibility to the beautiful and sublime in general truths, is of great importance and advantage; and I cannot refuse my admiration to many of those scholars who are absorbed by it. But if **SHAKSPEARE** had been a profound scholar, in the common sense of the word, he would not have produced those dramas, which, sprinkled as they are with errors and faults, astonish us by their excellencies. Penetrated by reverence for the ancient productions of the dramatic

art, his first essays, like those of other scholars, would have been in criticism and imitation; and habit would have checked and suppressed that immediate intercourse with Nature, and all those novel combinations, and original conceptions, by which he holds the whole dramatic world at his feet." p. 16, 17.

**Sect. III. UTILITY OF LITERATURE.** This is proved by argument and illustrated by examples: the advantage of literature to agriculture is stated, and the following appeal made: "Who will presume to affirm the patronage and support of Virgil were misemployed and unproductive, when the fascination of his numbers revived a spirit of husbandry, nearly extinguished by civil war."

"*The art of writing* is a privilege bestowed by **GENIUS**, yet attainable by all mankind. By this discovery, all ideas and emotions of the mind may be transmitted to the world, and rendered common benefits and enjoyments. What would riches and honours avail, without the resources of this invention?

"Indeed, if literature had effected nothing more for mankind, than the perpetual accommodation of its languages to its fluctuating situations, it should have been preserved above distress. Language, as wants and desires are multiplied, advances from sound and metaphor into abstract combinations, the use of which Genius alone can wrest from the hands of Imposture; and language is the instrument of all social acquisitions.

"It is by the encouragement of learning, in this sense of it, society can dissipate those early errors and prejudices, with which the rudiments of all institutions are clogged; behind the shapeless masses of which, sophisms are converted into the semblance of truths, and men acquire the logic of vice, or become wicked from principle." p. 25, 26.

Some historical references are made in this section among which are the following:

"After the subversion of the Roman empire, and in the ages of darkness and misery which succeeded, not a ray of light tinged the horizon, until **CHARLEMAGNE** in some degree favoured **LEARNING**. It became, however, the policy of the governments which then arose, and which have since prevailed to retain genius and

literature in a subordinate species of existence, and to controul their authority over the destiny of mankind.

"THE CHURCH OF ROME, during many ages, soared above that policy. It was by the genius and learning of the founders of that church, its vast dominion was created: and if its dominion had not been annexed to fixed dogmas, which can be supported only by terror and cruelty; if it had assimilated itself to the gradual improvements of the human mind, had adopted the inventions of genius, and associated with its interests all superior talents and learning, its dominion might have been perpetual." p. 30, 31.

"In ENGLAND, what a contrast before and after the Revolution! before that event, BACON stood nearly alone, literature being occupied by theological controversy. Who can describe the effects of its subsequent emancipation, on the principles, the morals, the taste, and the prosperity of the country?" p. 33, 34.

**Sect. IV. EVILS AND MISERIES OF LITERATURE.** In the introduction of this topic the author observes, "All governments and all laws which forbid their own examination and criticism, do, *ipso facto*, acknowledge their injustice. Kings, priests, ministers, and magistrates, who prohibit all questions on their conduct, do, by the prohibition, confess they are tyrants or impostors.—But this subject is not before me, I mention it, to prevent misrepresentations of my sentiments, on the evils of literature in modern societies." p. 38.

"Personal qualities out of the question, because they are only as feathers on the surface of the subject; a GOVERNMENT, the perpetual object of animadversion, satire, ridicule, and obloquy, is a phenomenon peculiar to modern times. It will not be pretended, by any real scholar, that the ancient governments possessed more virtue than the modern; yet they never engendered those classes of men, whose occupations were satire and libel. Whence, in modern societies, this endless tribe, this everlasting succession of writers swarming like locusts, and, by their numbers and voracity, daubing and destroying all characters public and private; fighting for or against the same governments, by detachments; descending to classes and individuals, and spreading dismay and terror over all fami-

lies and all persons: who are formed, by literary jobbers, into indefinite and lurking bodies, and who even defame and tear and devour each other! Whence are they? surely not from any causes having the most distant analogy to the LITERARY FUND. I feel a species of shame for those sophists who have affected to perceive in that institution any tendency to foster those causes." p. 39, 40.

"If genius and literature, liberally and scientifically cultivated, were qualifications for public employments, many of the evils I have stated, and most of the reasons for the institution of a literary fund, would be removed. Administrations of government render the emoluments of their offices high; but the competition is not that of scientific or literary merit. It seems to be a maxim of modern policy, that the faculties employed in intellectual occupations, and those immediately applied to the interests of life, should be separated." p. 41, 42.

In pleading the cause of men of genius, the author observes, "Whatever has a value, should be ascertained; and when that value changes hands, or is applied to the use of others, or of the public, it should be entitled to an equivalent, by some general and equitable mode of determination.

"In the career of military glory, the candidate of superior talents obtains his reward, besides gratification from public opinion. It is not so in the general career of genius. Why? Because legislators and magistrates always comprehend the uses of military, seldom those of literary, genius. They also FEAR what they do not understand; and, by jealousy misplaced, render pernicious those talents, which might be of the highest service to them. They do not distinguish between GREAT MINDS and STRONG CHARACTERS. The former always appear in small numbers, and are found in studious retirement; the latter are common, for superficial knowledge and violent passions are their ingredients; and they have constituted, in public life, the principal revolutionists and many of the ancient and modern statesmen, and, in private all its enterprising and terrific villains." p. 48, 49.

"Satirists, by trade, deserve notice only when, like malicious boys, in coarse and ignorant play, they deface and mutilate the finest statues. Lite-

rary bravoes can neither honour nor degrade any man; their affected esteem does not flatter; their affected contempt never tarnishes. Calumnies, commanded by political factions, and expressions of esteem inspired by fear or venality, are the dregs of literature, and they tend, of their own accord, to the filthy gulph of everlasting oblivion. They are arrested in this noisome career by notice, and even by punishment.

"Are these the produce of the LITERARY FUND, or of any causes analogous to it? Or, has the beneficence of the society any tendency to produce or to encourage them? The union of malignity to real talents, a rare phenomenon! is owing to negligence or injury, Factions employ literary blood-hounds, or the race would be extinguished." p. 50, 51.

Sect. V. PATRONAGE. This is a long section, intended to answer the following objection, that the Society "indirectly blames a country, which has liberally founded schools and universities; supports a learned and opulent ecclesiastical establishment; and whose nobility and gentry are disposed to literary patronage." Beginning with the church, it is observed, that the "ecclesiastical establishment is not the effect of literary patronage, though literature be encouraged by it; and the author argues, as religion not literature is its object, society does not discharge its obligations to literature by the support of an ecclesiastical establishment, the talents of whose ministers are appropriated to the national religion, and by which it is impossible even to imagine the genius and literature of a country can be monopolized." p. 58.

The universities come next under notice, and on this part of the subject among other things the author observes, that "scholars, who are sheltered within the bounds of an university, or of a profession, have a security in the exertion of their talents, similar to that of property, which is the principle of active and honourable industry.

"Without these boundaries, there is no such security. The student who passes them, replete with knowledge and sanguine in his hopes, will find his claims, even to justice, unacknowledged or denied. He will see every thing, exchangeable for money, guarded with all possible security; but if

he suppose genius the inventor of money, talents, which ascertain the relations and uses of all species of property, to be in all cases and in all their exertions, intitled to similar justice, he will be soon and miserably undeceived. Courts of justice, spiritual and temporal, can recognize only the claims of privilege and property; and his classic and poetic visions, if he cherish them, will only deepen the gloom of his disappointment and despair." p. 61, 62.

The effects arising from public charity schools are stated and discussed at some length, from which the author proceeds to consider patronage, and after acknowledging the consideration due to rank, says, "EMPERORS, KINGS, and PRINCES, have universally protected learning, in proportion to their own merits. But their ministries are commonly formed on the principle of trading companies; and men of genius, not free of the company possessing the monopoly of the day, are considered as enemies. Without a disposition, or a reason for the most distant personal allusion, I think it is difficult for a minister to patronize without corrupting; and the inspiration of genius is always suffocated by corruption.

"I do not wish to depreciate men on account of their situations. There is an attention due, in certain societies, from literature not only to ranks, but to offices; there is, in all societies, a greater attention due, from TITLES and OFFICES, to LITERATURE.

"The art of instructing and enlightening mankind, claims a precedence to every other, because the extent of its utility is greater than even that of governing national societies, the most desired privilege of humanity. A man of genius always does honour to his country, which is seldom done by the rich man, not often by the man of rank, and not always by the minister" p. 80, 81.

The frauds of patronage are exemplified in the case of CARDINAL RICHLIEU, who, "not content with having concerted measures for his canonization, treated with CORNEILLE for a splendid portion of literary fame, and offered him an opulent establishment, if he would yield to his patron the reputation of the CTD.

"No cases have more powerfully roused my indignation, in the occur-

fences of the LITERARY FUND, than this fraudulent and abominable species of patronage; by which talents in distress have been seduced to assist the views of imposture, and have been defrauded of their paltry recompence. Scholars of high rank, and writers of great reputation, have sought shelter in the LITERARY FUND from the conscious ignominy of aiding the most execrable miscreants in the country to appear as authors; for the VAMPIRES of this age, not only suck the blood, but the thoughts, of the unguarded and unfortunate.

"In less atrocious cases, PATRONAGE is the price of an unfortunate man's liberty; it is the prerogative of insolence and outrage; it is despotic sovereignty over an abject dependent, whose abuses are, to the last degree, humiliating and oppressive." p. 83—85.

**Sect. VI. LITERARY FUND.** This section contains the history and design of the institution, and in the beginning animadverts upon a species of revolution which has lately taken place in the method of education, on which this observation occurs, "THE YOUNG OAK, TO BE AN USEFUL TREE, MUST NOT BE REARED IN A HOT-HOUSE."

The author recommends the objects of this institution to the attention of government, and observes, "The remunerations of genius would not then be left to PATRONAGE, the most capricious and unjust of all judges; they would be adjusted by some reasonable scale of equivalents, in the jurisdiction of a competent court. Men of rank and fortune, particularly those in public employments, are enabled by men of genius, to perform public services, and to sustain parts above their own capacities. In such cases, they actually confer faculties of public utility. Where are the principles of justice, on which they may claim a full compensation? Where are such men to look for an equivalent? To the gratitude of the puppets they have assisted to display themselves? A LIBERAL JUDICATURE is imperiously demanded, by the injuries of genius, and particularly by the dreadful evils of its resentment and revenge. Such a COURT would judge equitably of these rights; perhaps as accurately in all cases, as when the value of a man's thoughts, time, and labour, are realized in any palpable substance. These incorporeal rights are readily

ascertained, in the attendance of menial servants, in the advice of physicians and lawyers, in the skill of tutors; and in offices of national administrations, they confer privileges and wealth, to an endless line of descendants." p. 99—101.

The subject of this institution having been frequently discussed, in the conversations of a CLUB, the society commenced its efforts with "eight gentlemen who subscribed each a guinea, which they repeated three or four times in the first year, to keep an advertisement generally before the public; the constitutions were drawn up, a committee and officers appointed, and the society, in miniature, was formed.

"The advertisement continuing to draw numbers, and the receipts of the society exceeding its expenditure, the cases of claimants were taken into consideration, and relieved; and its first anniversary held on the 18th of May, 1790." p. 104—106.

The character and design of the society close this section.

The remainder of the contents are the constitutions of the society: remarks on the cases in which relief has been administered by the Literary Fund, by William Boscowen from the minutes of the registrar; sums paid by the committee of the Literary Fund, since its first establishment, which amount to £. 1680. 8s. 0d.; the introduction to the poems in honour of the Literary Fund, by W. Boscowen; and the poems recited at the anniversaries, composed by H. J. Pye, Esq.—poet laureat—William Boscowen—the elder Captain Morris—W. T. Fitzgerald, Esq.—Mr. Dyer—Dr. Busby—J. D'Israeli, Esq.—S. Birch, Esq.—C. Symmons, D. D.—and Mrs. Rigaud; the whole concluded with the accoupts of the society.

From the poems we present our readers with the following, written and spoken by S. Birch, Esq. at the anniversary 1801.

"This favour'd isle of freedom and renown,  
Which well Humanity may call her own,  
Through many an age of fame extended wide,  
Has almost proved that mercy was its pride:  
Whose shrines of pity towering to the skies,  
More than its regal palaces surprise.—

Nor on the public edifice alone,  
Does sweet benevolence inscribe the  
stone ;  
But oft, with stealth, to solitude withdraws,  
And, self-approving, shuns a world's  
applause.  
The mountain's height—the forest's  
deep recess,  
Her humbler characters alike impress.  
No pathless wood—no unfrequented  
wild—  
But Gratitude has there some glowing  
child,  
Whose sighs, like unobstructed in-  
cense, rise,  
A meek, sincere, prevailing sacrifice !  
Unseen, unpitied, Sorrow cannot  
roam,  
For Sympathy will track the sufferer  
home.  
“ Wide as Misfortune bids the tear  
to start,  
Or silent Anguish wrings the human  
heart ;  
Broad as the air—and piercing as the  
ray,  
That visits Nature from the orb of  
day,  
Her good Samaritan is always found,  
To minister a balm to every wound.  
“ Our pious ancestors, who seem'd  
to try  
What mercy best might balance mi-  
sery ;  
By observation and experience taught,  
This godlike virtue near perfection  
brought.  
They smooth'd life's rugged road  
through every stage,  
From helpless infancy to helpless age.  
“ The child that drew, unnown'd,  
the vital air,  
Or lost, through shame or want a mo-  
ther's care,  
Or half-endow'd, as niggard Nature  
frown'd,  
Unblest with organs, or of sight or  
sound ;  
The tender virgin of enchanting form,  
The unshelter'd lily, drench'd by ma-  
ny a storm,  
Ere yet matured in beauty's pride it  
grew,  
Attractive only to the spoiler's view ;  
And the poor victim of seductive art,  
Whom fatal sensibility of heart,  
By one false step, had doom'd through  
life to rove,  
The houseless wanderer of unhallow'd  
love :  
The tender mother, and the faithful  
wife,  
Despairing of her unborn infant's life,

Whose pangs and sorrow, though to  
all decreed,  
By poverty were multiplied indeed :  
The mind subdued by melancholy  
care,  
The shiver'd intellect of wild de-  
spair ;  
And crimeless penury, constrain'd to  
dwell,  
Oppression's captive, in some lonely  
cell :  
The snow-topt wreck of many a war-  
rior brave,  
Who hurl'd his thunders o'er the dis-  
tant wave ;  
And pale disease, of life the lingering  
drain,  
Through all her thousand images of  
pain :  
For wants like these they some asy-  
lum found :  
Their pious labours knew nor rest nor  
bound.  
They heap'd what good their bounty  
could bestow  
On the sad offspring of unletter'd woe :  
They sympathized with every poor  
man's lot :—  
The man of genius was alone forgot :  
The sport of Fate, which wit to want  
allied,  
And where it brain imparted, bread  
denied.  
“ While the poor peasant could his  
meal supply,  
The rough-hewn son of thoughtless  
Industry,—  
Who little ask'd—his sturdy arm was  
sure,  
With spade or flail, that little to pro-  
cure :  
Pale drooping Science, with precari-  
ous toil,  
Could scarce provide her with her  
midnight oil ;  
Whose heart refined, that swell'd with  
many a sigh,  
Or, e'er it could consent to beg must  
die.  
Unsought, she never could her need  
proclaim,  
Conceal'd, 'twas agony ! but known,  
'twas shame !  
At length this wretchedness attention  
drew ;  
The glorious privilege was left for you !  
Oh ! envied thought ! Oh ! exquisite  
employ !  
Your proud distinction—your exclu-  
sive joy !  
Search not the records or of Greece  
or Rome  
For luxury of thought—best found  
at home.

Say, can the glorious deeds their heroes wrought,  
Or the stern virtues, which their sages taught,  
Yield such sublime, exuberant delight,  
As warms and satisfies the soul tonight?  
 " You on the waters cast your scraps of bread,  
Which many a secret child of merit fed :  
You saw them not—you trusted what was given,  
And your work prosper'd, as approv'd by Heaven :  
So ere the winter's cold, with liberal hand,  
The sower strews in faith the furrow'd land ;  
Hid for a while the future treasure lies,  
Till vernal showers and autumnal skies  
Call forth the springing blade, and swell the ear ;  
The promised plenty of the smiling year.  
The reapers now the nodding sheaves enfold,  
Their loaded tops all burnish'd o'er with gold.  
With like success your mercy has been sown ;  
But the bright harvest shall be all your own." p. 243—246.

LXIX. A SPECIMEN of the Conformity of the European Languages, particularly the English, with the Oriental Languages, especially the Persian ; in the Order of the Alphabet ; with Notes and Authorities. By STEPHEN WESTON, B. D. F. R. S. S. A.

" **W**e have long been in possession of a number of words in the English language, domesticated among us, without knowing whence we had them, or suspecting that they were not our own ; and if, at any time, we supposed, from an ignorance of their origin, that they did not belong to us, we were completely unable to say how we came by them ; and, although Persia and Arabia have greatly contributed to enrich our vocabulary, we have remained utter strangers to what people, or country, our acknowledgments have been due for such an accession of wealth."

The author here mentions that the

appearance of Teutonic words in the Persian language was long ago observed by the learned, and has been differently accounted for. Some being of opinion that the Persians and Germans are derived from the Scythians, as from a common ancestor, while others (as Sir W. Jones) consider Persia as the country from which all the nations of the earth derived their origin ; and the old Persian language as the parent of the Sanscrit, Zend, and Parsi, as well as of Latin, Greek, and Gothic. This Author, however, contents himself with noticing facts, as they relate to the coincidence of these languages, without determining the question of priority. He takes occasion, nevertheless, in the preface, to illustrate two passages, one in Shakspeare, the other in Aristophanes. The former, as very short, we shall give the reader. Hamlet says, " I know a hawk from a handsaw,"—Mr. Weston would read, " a hawk from a hansa," i. e. a goose.—But we hasten to give from the work itself (which is a handsome volume, 12mo) the following extracts by way of specimen :

*Eblit*—Devil.

Eblis, the Persians say, was sent from heaven to chastise the genii, whom he routed; and with Gian ben Gian their leader, drove from the face of the earth, and reigned in their stead. His name was Hares, the guardian, or protector ; but, proving refractory, and disobedient to the commands of heaven, he was called Iba the Stubborn; Eblis the Desperate ; and Sheritan the Proud. Div eblis makes devilish, devil, &c. &c.

*Burader*—Broeder, Brother.

This is another word which the Persians have adopted with the Saxons and Germans from one common source of Scythia and Tartary, from whence irruptions were made into the East and West, and the inhabitants were taught the language of their invaders.

*Bus*—Buss, a kiss.

Bus signifies also an evil, as the kiss of Judas did, and is thus expressed in a monkish verse :

Nam mihi quæ tu das, Christo dedit oscula  
Judas.

As we say kiss hands, so the Persians kiss eyes, after the manner of the Greek expression in the Odyssey, Κέκρας δι ματαράνη τε καὶ ἡμέρω πίστα καθέ.

And twice, and twice could scarce suffice,  
He kissed his rolling drunken eyes.

COWLEY.

*Jucundum os oculosque suavior.*  
Catal. ix. 9.

*Bihter—Better.*

The Persians have the English comparative better, but their own superlative bihterin; just so the English have the Persian comparative bihter, but their own superlative best, which makes it difficult to decide which is the original, possibly neither one nor the other are imitators. In Persian, however, there is positive bih, good; bihter, better; bihterin, best.

*Peer—Peer.*

Peer in Persian is a title of honour like senior, seigneur, señor; and it properly means an ancient, or old man.

The twelve great lords of France who are called peers were probably so named, not so much from their equality, as from being past the middle age, and eligible on account of their experience, senators in wisdom, and ancients in knowledge.

The celebrated Timour, before any considerable undertaking, always consulted his peer, looking upon him (Koottub ul Aktaub Sheikh Zine u'deen Aboo Bukkur) in the light of a ghostly father. From the word peer, we may, perhaps, derive the appellation père, (French,) a father. Vid. Instruments of Timour, p. 5.

*Tariz—Tarrying.*

Tariz is alighting, and tarrying on a journey. We have this word in the New Testament and in Shakspeare, but its origin was not known, "I will go drink with you, but cannot tarry dinner;" and in Troilus and Cressida, "tarry'd."

*Jad—Jad, Dad.*

The infantine way of saying father is in most parts of the world very much alike, whether ἄττα in Greek, tata in Gothic and Latin, or tad in Welsh, or dad in English, or jad in Persian, a grandfather jed bejed, from father to son.

*Jesa Chafe, Trouble, injury. Fretting.*

Chafe means a heat, a fume, a fret. "Wolsey sent for Sir Thomas More in a chafe, for having crossed his purpose in parliament." See Camden's Remains. The etymologists get no higher than the French in their derivations of this word, chafe, échauffer, but the original exists in Arabic.

*Weha—Haste.*

A cry used to camels; haste, expedition, in Arabic. We have the same word in English, but with an opposite meaning. *Woh* is the cry of the Stratford carriers to their horses in order to stop them. Shakspeare has used it in the Two Gentlemen of Verona, p. 11. Stevens's edition, vol. iii.

"There is no woe to his correction."

Read *woh*, and explain, no stop, no end to the correction of love, the mighty lord. Johnson's note says, no misery that can be compared to the misery of those that love, or to the punishment inflicted by love; as if it meant equal to, which I do not believe. If words of the same letters mean opposite things in the same language, as ἀγός in Greek, malum in Latin, (See Mr. Knight's Analytical Essay, 4to. p. 104.) a fortiori, they may in different languages be more likely to have opposite senses, either by accident or design, either from ignorance or wilful perversion; the casual coincidence of letters will, it is true, sometimes form the same term in two languages without the smallest relation of one to the other.

*Yekh—Ice.*

*Yekhchē—Ice-stone, or hail.*

A thaw is prettily described in the Behar Danush, or Spring of Knowledge of Einaiut Oolla, translated by Dow, and much better by Mr. Scot. Waters liberated from confinement by the influence of the sun, ran to the cypress to relate the tale of their captivity. British Museum, Coll. Hamilton, Plut. xxxvi. 5564. The same author compares the brightness of ice to the silver of fish, that is, to its scales, which shine like silver, seemi mahi. Hail-storms are not common in hot countries. During a fall of hail at Masulipatam, the inhabitants gathered it up in their hands, but soon threw it away again, crying out that it burnt them; and true enough,

"———The parching air  
Burns fore, and cold performs th' effect of  
fire." MILTON.

"———penetrabile frigus adurit." VIRGIL.

In Arabic hail-stones are called the berries of a cloud, hybab term.

*Yugh—Yoke.*

This word runs through the Persian, Greek, Latin, Dutch, English, and Saxon languages, &c. &c. &c.

LXX. A FAMILIAR SURVEY OF THE CHRISTIAN RELIGION, AND OF HISTORY, as connected with the Introduction of Christianity, and with its Progress to the present Time. By T. GISBORNE, A. M. Third Edition.

THOUGH it will not fall usually within our plan generally to give extracts from second or third editions of works, the excellence and importance of this, which escaped the notice of the Editor in the former series, will be our apology in this and a few other instances, for deviating from our usual rule.

Chap. I. *Summary view of the state of mankind from the creation of the world to the calling of Abraham.*—II. *Summary view of the origin of the Jewish race, and of the history of that people to the death of Moses.*—III. *Summary view of the history of the Jews from the death of Moses to the present time.*—IV. *On the books of the Old Testament.*—V. *On the books of the New Testament.*—VI. *Summary of the evidences of the Christian Religion.*—VII. *On the leading doctrines of the Christian Religion.*—VIII. *On the character of Jesus Christ.*—IX. *The history of Christianity to the subversion of the Western Empire.*—X. *On the history of Christianity from the subversion of the Western Empire to the end of the thirteenth century.*—XI. *Continuation of Christian History to the present time.*—XII. *On forms of Church Government, and Ecclesiastical Establishments.*—XIII. *Conclusion.*

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EXTRACT FROM CHAP. XIII.  
PAGE 510.

*Christian Faith and Christian Practice.*

"I. Young persons who, though little if at all instructed in the evidences and ground work of Christianity, have been accustomed, during their education, to the society, the language, and the public worship of Christians, usually come forth into active life, not only with full persuasion of the truth of their religion, but with scarcely a suspicion that there can be many persons in this country who doubt or disbelieve it. An avowed sceptic, or unbeliever, is in their eyes a phenomenon like a comet; and every one who is not a notorious sceptic or unbeliever they regard, as in faith at least, though perhaps not in practice, a good Christian. It may be

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well for them to know, without waiting until the lesson be inculcated by longer experience of the world, that they have formed a scanty conception of the number of those who take little pains to conceal their scepticism or their unbelief; and that there exists in the middle and higher classes of society a large description of persons, who, without openly rejecting Christianity, can by no means be said to believe it. That the number of those who do not embrace the Gospel affords no argument, either against the truth of the religion, or the goodness of God, is a fact which I have already had occasion to explain. The evidence which God has supplied on behalf of the religion of his Son is wisely adapted to the situation of moral agents, of beings in a state of trial. It is not instantaneously overpowering, irresistibly bearing down alike the assent of the prejudiced and the candid, of the careless and the considerate. It solicits examination; it demands fair enquiry: and the fair enquirer it rewards with conviction. They who will not enquire, or who enquire not humbly and devoutly, rationally and fairly, deservedly remain in their blindness. This observation belongs to the persons recently described as not openly rejecting Christianity, no less than to its avowed opposers. They came forward into life, as you perhaps are coming forward, with an extremely superficial knowledge of their religion, but without any doubt of its divine authority. In no long time they began to hear indirect cavils, and witty sarcasms aimed against detached passages in the Scriptures; intimations dropped with a significant air of sagacity about priesthood, and expressions of wonder that the indulgence of natural inclinations should ever be a sin. Their ears, at first a little shocked, soon became familiar to the sound, and learned by degrees not to be offended at plainer language. Direct charges of absurdity, falsehood, and imposture advanced, first against the Old Testament, then against the New, though they did not produce conviction, were heard without emotion. In the meantime the prejudices of education in favour of religion, for in these persons, uninstructed in the grounds of Christianity, belief was nothing more than a prejudice, were gradually loosened. Habits of life too, perhaps,

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were formed, which rendered the truth of Christianity, and the consequent certainty of future punishment for vice, highly undesirable. However that might be, the man grew absorbed in the business or the trifles of the world. Political pursuits, professional occupations, his regiment, or his vessel, or his compting-house, or his shop, or his hounds and horses, his gun, his company at home, his visits abroad, filled up the whole of his time. Religion grew more and more foreign to his thoughts. Not that he decidedly disbelieved it. He felt, when it crossed his mind, doubts of its truth, and a secret wish that it might not be true: he felt the most preposterous of all persuasions, (for in any person, who calls himself a believer in Christianity, no other persuasion can shew equal ignorance of its nature and its evidence) that possibly there might be *something* of truth in it, but that certainly there was much less than was represented: but he had not thought on the subject sufficiently to disbelieve it altogether, or to have any clear opinion. Yet perhaps he was now and then seen at church, at least in the country, when he had nothing else to do: for he was desirous of preserving a respectable appearance; and he was convinced that religion, true or false, should be encouraged among the lower people to keep them in order, particularly in these days of jacobinism. Suspicions too of the possibility of the truth of Christianity still hung about him, and at times he had half intended to examine into the matter. Once or twice a fit of sickness, or a domestic affliction, had increased his surmises, and he had determined that at some future convenient opportunity he would endeavour to satisfy himself. But the convenient opportunity never happened to arrive; days, months, and years found him occupied as before, and death surprised him at last in his grey hairs, uncertain of his faith. I do not speak lightly, when I express my apprehensions, that of the leading features in this picture many originals are to be found. The guilt of such conduct, like all other guilt, may be diminished or aggravated by attendant circumstances. How is it in the present case? was the object in question unimportant? the eternal salvation of the individual was at stake. But had he means of information, and

encouragement to use them? He lived in an enlightened age, in a protestant country; he lived where the Scriptures are open, and enquiry free to every man; where the most eminent learning and talents have devoted themselves to the defence of Christianity; where religion is publicly revered, and genuine piety the most honourable distinction.

"To set before you this example is to warn you against its dangerous contagion, and to impress you with the duty of warning on fit occasions, and with the earnestness of a Christian, those whom it may be likely to infect.

"As long as you remain upon earth, a scene of probation, it is reasonable to expect that your faith no less than your conduct should be subjected to trial. When you have been convinced on rational grounds that Christianity is true, be not hastily staggered by slight difficulties which Providence allows to exist, probably for the very purpose of exercising your faith. I do not mean that you should neglect them. Bring them to the test of enquiry. Count as nothing the peremptory assertions, with which they are advanced; the conclusions sophistically and dogmatically deduced from them; the sneers and the contempt aimed at all persons who acquiesce not in those conclusions. Examine the difficulty itself with care. Consult those who are most conversant with the subject. You will either find the difficulty vanish, perhaps that it even affords a new attestation to Christianity, or that whatever may yet be unexplained to you weighs less, when compared with the evidence of Christianity, than a grain of sand in the balance against a mountain.

"On the subject of faith I have yet to submit an additional observation. You will meet among believers in Christianity with persons who appear to think, that if by forced explanations they can represent some scriptural narration as an allegory, or pare away the corner of a miracle, they lighten the difficulties of religion to reasoning believers and unbelievers. The attempt, however wellintended, is palpably most absurd. Miracles are the foundation of Christianity. The scriptural history is a history of miracles. What if one miracle out of a hundred could be solved into natural

causes? Would those who were staggered by a hundred be more willing, is it reasonable that they should be more willing, to credit the ninety-nine? Receive with submission the history of mankind as it is in Scripture, and the Christian faith 'as it is 'Jesus.' In your present stage of existence there will necessarily be parts of the divine councils and dispensations, which you 'see as through a glass darkly.' Why needs your faith to be troubled, be the amount somewhat less or more?

II. "That practice is Christian practice which proceeds from Christian motives. He, who performs the duties of morality, because he sees it is the custom to perform them, is a punctual imitator, and may be destitute of religion. He, who performs them for the sake of worldly interest, is a prudent man, and may be an unprincipled hypocrite. He, who is observant of such of them as the laws of honour condescend to sanction, is 'a man of honour,' and may be a villain. He, who in conformity to the dictates of custom, or of prudence, (I speak not of honour for it meddles not with the subject) attends to the outward duties of Christian worship, has no claim to the reward of a Christian, the gift of eternal life. Numbers belong to one or other of these descriptions you will hear celebrated in the world as *most respectable persons*; as men as good as *any that exist*; so excellent that they cannot be better: for, 'man looketh on the outward appearance, but the Lord looketh on the heart.' Leave such characters, for even yet they may be awakened and reclaimed, to the forbearance and mercy of an offended God; but make it the business of your life not to be like to them. Love and gratitude to God and your Redeemer must be your ruling principle, if you are really a Christian. Every duty which you perform on that principle, your God and Redeemer will reward. For any duty which you perform on some other principle, on what pretence can you expect a reward from them?" . . . . .

"The ways of religion 'are ways of pleasantness, and all her paths are peace.' Unquestionably they are. They may be intricate and craggy, strewed with thorns: but they are surrounded with 'joy unspeakable

'and full of glory;' with 'the peace of God which passeth all understanding.' But do you forget that there will be intricacies, craggy obstacles, and thorns? Do you imagine that after all that Christ has done, nothing on your part is necessary for the attainment of salvation? Or do you think that whatsoever you may have to do, the divine grace promised to humble and fervent prayer will enable you to perform without difficulty? Why then do the Scriptures speak of the life of a Christian as a warfare? Why do they speak of 'denying yourself,' of 'taking up the cross, of crucifying the flesh with its affections and lusts, of 'wrestling against 'principalities and powers of darkness,' of 'putting on the whole armour of God that you may be able 'to stand against the wiles of the devil.' If with the assistance which God has promised to afford, you will not manfully 'fight the good fight of 'faith;' if you will not watchfully pursue, through whatever intricacies, the path of duty; if you will not strenuously labour to surmount the obstacles which impede your Christian course; if you will not patiently and cheerfully sustain the thorns with which the ways of religion are strewed; if you will not 'endure hardness,' call not yourself 'a good soldier of 'Jesus Christ'—'The captain of your salvation was made perfect through 'sufferings.' He suffered for you, leaving you an example, that you should follow his steps. He may call you as he did his primitive servants to 'resist' his enemies, and those of your soul, even 'unto blood.' You are not the faithful servant of Christ, unless you are wholly his servant, prepared to relinquish all things, to bear all things for him. He calls you, and every one of his servants, to resist and 'overcome the world,' its ridicule no less than its applause, its smiles no less than its frowns, its allurements no less than its indignation. Try then habitually the principles on which you act, the line of conduct which you pursue, the ends at which you aim, not by the rule of worldly custom, of worldly interest, of worldly praise, but by the Gospel of Christ. Ask yourself with respect to every undertaking, with respect to every mode of proceeding, and every disposition of heart with which you prosecute that undertaking, whether Christ

on his throne of judgment will approve it? If you cannot answer that question to the satisfaction of your conscience, desist: whatever advantage you abandon, whatever detriment, whatever scorn you incur, desist. 'What shall it profit you if you "gain the whole world," all its wealth, all its honours, all its pleasures, all its praise, "and lose your own soul?" Would you confess Christ in the face of persecution and death? confess him in the face of smaller evils, of smaller sacrifices. Hear, and remember throughout life, his own words: 'Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.'"<sup>p. 527.</sup>

#### LXXI. THE CONCORDAT BETWEEN BONAPARTE AND POPE PIUS VII.

*(Concluded from page 242 of our last.)*

Citizen Portalis proceeds:

"**I**N morals, is it not the Christian religion which has transmitted to us the whole body of the law of nature? Is it not this religion which has pointed out to us whatever is just, whatever is holy, whatever is amiable? Above all, by recommending to us the love of mankind, and elevating our thoughts to the Creator, has it not established the principle of all that is excellent in conduct? has it not disclosed the true source of purity of manners? If the great body of the people, if individuals the most simple and the least instructed, entertain more fixed opinions than ever Socrates and Plato possessed of the grand truths of the unity of God, of the immortality of the soul, of the existence of a state of future retribution, are we not indebted for them to Christianity?"

"This religion promulgates some peculiar doctrines, but these doctrines are not arbitrarily substituted in the room of those which sound metaphysics have demonstrated. They do not usurp the place which reason formerly occupied. They only fill that space which reason had left void, and which unquestionably the imagination could not so well occupy."<sup>p. 41—42.</sup>

The situation in which religion is placed in France may be learned

from the following extract, which is thus introduced.

"When we contemplate certain virtues, it seems as if we beheld a ray from heaven enlightening the earth. What then! shall we make pretensions to the preservation of the virtues, by destroying the source from whence they flow? Let us not deceive ourselves. There is nothing but religion which can fill up the vast space that exists betwixt the Deity and the human race.

"It might be supposed that government did enough in allowing free course to religious opinions, and in ceasing to disturb those by whom they are professed.

"But I ask, whether a measure of this kind, a measure which accomplishes nothing positive, but is in a manner of a negative kind, could accomplish the object which a wise government ought to have in view.

"Unquestionably, the liberty we have acquired, and the philosophy which enlightens us, are wholly irreconcileable with the idea of a predominant religion in France, still less with the idea of an exclusive religion. I call that religion exclusive, the public worship of which is authorized to the prejudice of every other. Such was amongst us the catholic religion in the later periods of the monarchy.

"I call that a predominant religion which is the more intimately connected with the state, and which in the order of political institutions enjoys certain privileges which are refused to other forms of worship, the public exercise of which is nevertheless authorized. Such was the catholic religion in Poland; and such is the Greek religion in Russia. But a religion may be protected, without rendering it either predominant or exclusive. To protect a religion is to place it under the shield of the laws; it is to prevent it from being molested; it is to guarantee to its professors the enjoyment of the spiritual privileges they expect to derive from it, in as complete security as that which applies to their persons or their property. In the simple system of protection, there is nothing either exclusive or predominant. Protection may extend to many different religions, it may extend to all.

"I allow that the system of protection differs essentially from the

system of indifference and contempt, which some people have so absurdly decorated with the name of *toleration*.

"The word *toleration*, as it relates to religion, cannot have the injurious acceptation which is given to it, when it is employed with reference to the abuses which we might be tempted to proscribe, and which we consent to pass over in silence.

"Religious toleration is a duty, a virtue, which man owes to man; considered as a public right, it is the respect of the government to the conscience of citizens, and the objects of their veneration and their faith. This respect ought not to be illusory. It would, however, be of this kind, if in the exercise of it, it produced no useful or consoling effect." p. 44—46.

Towards the close the orator says, "As to doctrines, the state has no right to interfere with them, provided that no inferences are drawn from them dangerous to the tranquillity of the state: and philosophy itself has no right to discuss the faith of men, upon points involved in the mysterious relations between God and man, and thus far removed from the sphere of human intellect. The grand consideration is, that the laws of morality should be observed; and, in detaching men from the doctrines on which they found their confidence and their faith, we should only succeed in weakening their motives to virtue."

p. 64.

## LXXII. SOULAVIE'S MEMOIRS OF THE REIGN OF LEWIS XVI.

(Concluded from page 197 of our last.)

THAT part of these memoirs at which we broke off closes with a description of the character of Necker by the *Marquis de Bouillé*, who defends that minister against the accusation of sedition and conspiracy; yet declares him to be the author of the misfortunes of France, which he attributes to the imprudence of his measures, to the insufficiency of his knowledge, and to the application of philosophical principles to politics.

"As to you, modern philosophers," says the Marquis, "your disastrous doctrines have caused more blood to be spilt in a few years than the barbarous policy, the ignorance and fanaticism of our ancestors have done in

the course of many ages. How will you repair the evils you have occasioned? What a terrible lesson for future generations." vol. iv. p. 284.

We now proceed to the conclusion of the fifth epoch, or the liberty of America acknowledged in Europe at the peace of 1783, with the history of the conduct of the House of Austria towards France during the English war.

The remainder of the fourth volume consists of eight chapters, in which the proceedings of Austria are distinctly detailed, the history and character of Thugut is particularly noticed, as well as the changes of the ministry in the British Court prior to the peace of 1783. The last chapter contains an account of the progress of the human understanding in literature, arts, and sciences under the Reign of Lewis XVI.

Vol. V. The etchings to this volume represent De Juigne, Archbishop of Paris; Mirabeau (Viscount); Cazalès; Malouet; Dulau, Archbishop of Arles; Boisgelin, Archbishop of Aix; Cicé, Archbishop of Bourdeaux; D'Antragnes; Montlozier; D'Ormesson; Cardinal de la Rochefoucault; Brissot; Condorcet; Servan; Rolland; Claviere; and Guadet.

This volume consists of fifteen chapters, and an appendix containing political papers relating to the events noticed in the course of the volume. The first five chapters describe the political state of France at the close of the year 1786, in its relative situation with other powers, particularly the intrigues and conduct of Austria and her party in the French court.

The sixth chapter describes the terror of the clergy on account of the prevalence of the new philosophy, and contains a remonstrance presented by them to the king, which complains of the liberty the protestants experienced, and prays for a restriction of their advantages, to which the author has added notes made by the king in the margin, expressive of his disposition to let them remain in possession of their privileges.

The subsequent chapters are taken up with a representation of the influence which the British Cabinet is supposed, by the author, to have upon the circumstances of France, and particularly a full account of the proceedings at Geneva, and the interference of France in that revolution.

**Vol. VI.** Presents us with etchings of Gensonné, Vergniaux, Péthion, Fauchet, Gorsas, Rabaut-St.-Etienne, D'Orleans (*Egalité*), Danton, Marat, Camille-des-Mouslins, Cloots, Chauvette, Chabot, Fauquet-Tinville, Carrier, Vadier, Couthon, and Robespierre.

This volume introduces the sixth epoch, or the birth of the dauphin, to the death of M. de Maurepas, and the influence of the queen in the affairs of state.

In this division of the memoirs are sixteen chapters, in the first of which we have three historical periods of the life of Maria Antoinetta, considered as dauphiness; as queen of France prior to the birth of the dauphin; as mother of the heir apparent, and the object of hatred to the partisans of the French revolution, from the 14th of July, 1789. It also enumerates the different factions against her, her struggle for power and her imprudence. From this chapter we present our readers with the following extracts.

"Instead of the ceremonial of the queens of France, which was strict, though not despotic, she substituted the familiar manners of a citizen's family, that she might abandon herself to a free and dissipated life; and she would even take an airing or pay visits, accompanied by one or two ladies of her choice, rather than those appointed by the state to attend her. She would without ceremony dine with the princes, go out at all hours, even in the evening, to walk in the park, and would diligently and publicly elude her husband's search after her, by sleeping out of her own chamber, in contempt of the established rules prescribed to the two apartments. An ecclesiastic, respectable for his age, his virtues, and his reputation in a branch of the healing art, being sent for by her, found her stretched at her length in a bath: the old man drew back; but she called him to her, questioned him, and he was compelled to remain in a situation, where he might admire the most perfect frame that nature had ever formed. It was in this attitude that she had her picture drawn, with so little regard to decency that the public, shocked at the indelicacy of the painting, obliged the government to remove it from the exhibition."

"Madam de Noailles, lady of ho-

nour to the queen, easily foreseeing that her mistress, who had already so many enemies at court, would lose all respect and credit by continuing a conduct of this nature, attempted to reason with her, and repeatedly set before her view observations and examples taken from history. These remonstrances irritated the princess, who fancied she made herself interesting, and, as a proof of her wit, she gave to her adviser the nickname of *Madame Etiquette*. This appellation, which was in fact dishonourable to the queen and honourable to Madame de Noailles, remained with her; and very shortly, the post of lady of honour being no longer tenable, Madame de Noailles resigned, and left it to ladies of less rigid principles." p. 8, 9.

The inconsiderate conduct of the queen is evinced in the following anecdote.

"The famous horse races, and bets of the princes, are fresh in the memory of every one. The queen on her side also engaged in scenes of this kind, and commanded a jack-ass race. The populace of Paris, accustomed to the sight of the queen only when surrounded with all the pomp of grandeur, hastened in crowds to see her mounted on an ass. One day happening to slip off, she thought that she displayed on the occasion much ready wit, and made an observation that would ever be memorable, when she said, 'Go and fetch Madame de Noailles: she will inform us what the laws of etiquette demand when the Queen of France does not know how to sit on her jack-ass.'" p. 12.

Several subsequent chapters continue a detail of the queen's conduct and influence, and the characters of her favourites: particular notice is taken of the injury which the manufacture of Lyons sustained by the preference the queen gave in her dress to the manufactures of Germany, her purchase of St. Cloud, and the looseness of her morals in her nocturnal walks on the Terrace and the revels of Trianon. Notice is taken of the influence of impostors and empirics upon the minds of many persons at Paris, which introduces the story of the diamond necklace, from the account which contains the correspondence of M. De Lamothe. We give the following history of the transaction, taken from the *Journal of the Debates*.

"The year 1785, the 15th of August, the Cardinal de Rohan was arrested at Versailles.

"Bohmer, jeweller to the crown, had presented to the queen a diamond necklace of exquisite beauty, which he valued at 1600,000 livres; the queen not chusing it, the jeweller was endeavouring to find a purchaser in a foreign country, when a lady, who called herself the Countess de Lamothe Valois, went to his house, and told him, that the queen had changed her mind; that she would have the necklace, for which he should be paid at stated periods; but that she required that the transaction should be kept very secret: at the same time she shewed him a pretended letter from the queen. Bohmer, not thinking these assurances sufficient, required some more solid proof. Madame de Lamothe then promised to send him one of the first men at court to terminate the agreement, which she certainly did, since Cardinal Rohan went to Bohmer's house, and concluded the arrangement for fourteen hundred thousand livres.\*

"The necklace was delivered to Madame de Lamothe, on her presenting pretended notes from the queen, payable at stated periods; the first was for four hundred thousand livres, and became due on the first day of August. The cardinal having neglected to pay at the expiration of this term, Bohmer complained of it to a person belonging to the queen's household. He produced his proofs, among others a letter written by the cardinal himself, in which he tells Bohmer that the necklace had been delivered. So extraordinary a scheme appeared inconceivable to the queen, who was ten days in arranging and assembling the proofs, before she mentioned it to the king.

"The 15th of August, the cardinal being arrived at Versailles to fulfil his function of grand almoner, was sent for at midnight into the king's cabinet, where he also found the queen. As soon as he entered, the king said, 'You have purchased some diamonds of Bohmer?'—'Yes, sire.'—'What have you done with them?'—'I thought they had been delivered to the queen.'—'Who employed you in this commission?'—A lady of

quality, named the Countess de Lamothe, who brought me a letter from the queen; and I thought I was obliging her majesty by taking the charge of this commission.' Here the queen interrupted him. 'How could you think, sir, that I should have chosen *you*, to whom I have not spoken these eight years, to negotiate such an affair, and that by means of such a woman?'—'I plainly perceive,' replied the cardinal, 'that I have been cruelly deceived; the desire I had of pleasing her majesty fascinated my senses: I saw no deception in it, and I am sorry for it.'—'But sir,' rejoined the king, presenting him a copy of his letter to Bohmer, 'did you write a letter like this?'—The cardinal, after casting his eye over it, 'I do not recollect to have written it.'—And if the original letter were shewn you, signed by yourself?'—'If the letter be signed, it is true.'—'Explain to me what is meant by all this business with Bohmer, these promises, and these notes.' The cardinal visibly turned pale, and leaning against the table, said: 'Sire, I am too much affected to be able to answer your majesty.'—'Recover yourself, sir; and if our presence embarrass you, go into the adjoining cabinet: there you will find pen, ink, and paper, and write what you have to say in your justification.'

"The cardinal withdrew into the cabinet, and about a quarter of an hour afterwards presented what he had written to the king. It consisted of a few lines as enigmatical and confused as what he had spoken. The king then said, 'Withdraw, sir; and let the Duke of Villeroi have immediate notice.' The cardinal instantly quitted the cabinet with the Baron Bretueil, and was arrested by the Duke of Villeroi, captain of the body guards, who gave him into the custody of the Count d'Agont, adjutant major, who conducted his prisoner to the Bastile.

"Madame de Lamothe was arrested at Bar-sur-Aube, at her husband's seat, who was already gone to England. At first she denied any knowledge of the affair for which she was arrested, and asserted that they would gain much more light on the subject from Cagliostro, at whose house she had lived in the street Saint Cloude. The latter was arrested at the very moment of his departure for Lyons,

\* About £. 58,333.

whither he was going to establish an Egyptian lodge. This famous empiric, who boasted very seriously of having been present at the *marriage of Cana in Galilee*, had acquired such power over the cardinal's mind, that he actually persuaded him at different times that he was supping with Voltaire, Montesquieu, &c. The day before his being arrested, Cagliostro had permitted him to sup with Henry IV.

"The king in the following September sent letters patent to the parliament, acquainting them with the affair. These letters breathed the greatest degree of displeasure. They began thus; 'The king, penetrated with the utmost indignation at observing the means which, from the cardinal's own confession, have been employed to criminate our dear and honourable spouse and companion.'

"The trial took place in the beginning of the year 1786. The cardinal was honourably acquitted, and was released from the Bastile the first of May; but it was only to go into banishment at his abbey of Chaise-Dieu. Madame de Lamothe was scourged, and branded with a hot iron, the 21st of June, the same day that the king set out on his journey to Cherbourg. Cagliostro was banished from France; and as to the necklace, it had been divided into many portions, and sold, partly in England, and partly in Holland.

"There were many other persons concerned in this trial, the principal of whom was Madame Oliva, who resembled the queen both in gait and height, and who played the chief part on the Terrace of Versailles. Madame de Lamothe wishing to prove to the cardinal that the necklace had been safely delivered, told him that the queen would give him a token of her being satisfied. They went together to the Terrace at eight o'clock; the pretended queen passed immediately after, and gave a rose to the cardinal, which he received with all the satisfaction imaginable." p.77—81.

The remaining chapters of this epoch contain a view of the republic of letters, and the interior disputes with which it was agitated prior to the revolution; the disputes and factions which existed among the clergy of France; and concludes with a picture of the dissolute morals of the court and people of France.

The seventh epoch consists of fourteen chapters, and contains the administration of M. de Calonne, and the first assembly of the Notables.

During the administration of M. de Calonne, a secret deficit of a hundred millions is announced, which causes universal discontent; the assembly of the Notables and Parliaments are assembled; the clergy present their last remonstrances to Lewis XVI.; the obnoxious ministers are removed, and M. Necker is recalled, upon which the people express their satisfaction by illuminations &c., which proving disagreeable to the king, the military are ordered out, and commit many excesses; a description of some of the characters belonging to the court, and an account of the influence of Dr. Mesmer's tenets and increase of his disciples, close this period.

Eighth epoch, the second administration of Mr. Necker, or fall of the French monarchy. During this period the different acts which hasten the revolution are particularly noticed in eight chapters.

The ninth epoch describes the parties of, and transactions connected with, the ephemeral establishment of the constitutional monarchy of 1789, comprising six chapters.

The tenth epoch, or the French republic and the death of Lewis, containing six chapters, which detail an account of the establishment and the circumstances leading to, and immediately connected with, the death of Lewis XVI.

In this work many conversations are inserted of a political nature, and several analytical tables, one exhibiting at one view the increased opposition to Mr. Necker's plan of finance; another, shewing the mechanism of the ancient government of France, and three others, presenting to the reader a methodical view of the revolution to the consulate.

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### LXXIII. THE DETECTOR OF QUACKERY; or, Analyser of Medical, Philosophical, Political, Dramatic, and Literary Imposture. Comprehending a Sketch of the Manners of the Age. By JOHN CORRY, Author of "A Satirical View of London," &c. Second Edition.

A nearly one half this pocket volume is devoted to "Medical Empiricism," that subject claims our

principal attendance; and here, Doctors Solomon and Brodum very properly occupy very conspicuous situations; but with what propriety Mr. Perkins is added, who was the son of a physician, and received a regular education, we leave to the judgment of our readers: the farce related, p. 44, in which Farmer Wilkinson was principal performer, tends equally to ridicule the profession of medicine, as that of quackery. Few will respect the judgment of a man, who when ill refused to take medicine, because a poet happened wittily to say, 'God never made his work for man to mend.' The concluding reflections on temperance, however, are certainly just and unexceptionable, though most of them quotations from Armstrong, Addison, and Hoffman.

In his second part the Author reviews what he calls *Philosophical Quackery*, in which we are sorry to see the names of Rumford, Beddoes, Colquoun, and some other benefactors of man, whom we consider as deservedly high in public estimation: here, however, the Author intermixes reflections of a moral and religious tendency.

Mr. Corry next presents us with a "Sketch of Modern Manners," from which we shall transcribe an extract as a specimen of his favourite talent—Satire; in which our wit indulges himself at the expence of the worthy citizens of London.

"While the citizen beholds men of various nations throng to London, his estimation of himself, and his contempt of the adventurers who come to partake of his bounty, are both raised to the highest pitch. On the other hand, the ingenuous and the knavish who assemble here, are attracted by the fame of the metropolis, and consider the natives as a dull, plodding, mercantile race, who are incapable of generous sentiments, and must be duped by a variety of artifices.

"Their wives and daughters often visit the theatres, where they make a rapid progress in refinement. Wonderful, indeed, must be the improvement of our youthful females who frequent those elegant temples of the Graces, where nonsense is too often substituted for wit, and pantomime for tragedy. Yet these are the places where our gay young women obtain refined sentiments, still further cherished by the

frippery of novels and romances, the perusal of which confines the mind to girlish attainments, ferments impure desires, and inflates female pride.

"One characteristic of the wives and daughters of the citizens is, the freedom with which they analyse the actions of their neighbours. They liberally censure each other, not from any gratification which they receive from satire, but purely for mutual edification. This love of scandal, which so generally prevails among the natives of London, is cherished by their circumscribed situation: great minds like theirs, unwilling to remain inactive, must have some interesting object to contemplate and expatiate on.

"In this point of view, every tea-table conversation may be considered as a lecture of moral philosophy, where the auditors are instructed in the best mode of tracing the defects of others.

"With respect to the modish part of the pedestrians of both sexes, they appear as much under the influence of frivolity as ever. Their ablutions at Brighton and Margate during the summer, has prepared them for the resumption of their hyemal pursuits; such as theatricals, masquerades, gaming, and intrigue.

"The beaux, indeed, are not altogether so effeminate as they appeared last winter. The *trowsers* are not so complete an imitation of the loose drapery of the petticoat as formerly; nor are their collars stuffed so full as to give the appearance of a *crick*. They have not, however, divested themselves of that ridiculous severity of look, which they assume in order to appear *men of spirit and consequence*; or that conceited air, which seems to say, 'I'm a very elegant young fellow, an't I?'

"But the ladies, notwithstanding the return of peace, seem determined to continue hostilities against the other sex, and have actually opened the campaign in a manner which does honour to their spirit, though it leads us to question their prudence. For instance, they wage war like the ancient Gauls, exposing themselves, almost naked, to the rigour of a wintry atmosphere. They also paint, probably in imitation of the savage nations, who stain their bodies with different colours, in order to terrify the enemy. This mode of defence has a very different effect among us; for it

is observable, that the heroines thus equipped, in consequence of wearing their thin coat of mail, or rather coat of paint, are assailed with greater ardour by their opponents."

This sketch is followed by "Characteristics and Anecdotes of the fashionable world"—viz. The Noble Coachman.—The Philosophic Coxcomb.—The Female Masquerader.—The Ambitious Lady.—The Pink of Nobility.—The Magnanimous Chevalier:—and these are followed by "The Temple of Modern Philosophy, a Vision."

*Political Quackery*, (which contains a gentle Satire on the late Minister and his friends.)—*Dramatic Quackery*—and *Literary Quackery*, each occupy a few pages, and conclude the volume.

LXXIV.—SKETCH OF THE LIFE AND LITERARY CAREER OF AUGUSTUS VON KOTZEBUE; with the *Journal of his Tour to Paris, at the close of the Year 1790*. Written by himself. Translated from the German, by ANNE PLUMTRE. To which is subjoined, An Appendix, including a general Abstract of Kotzebue's Works; with a Portrait by Holl.

THIS sketch informs us, that at an early age Kotzebue imbibed a passionate fondness for theatrical amusements, and when very young, while a scholar at the Gymnasium at Weimar, notices a custom, which gave him an opportunity of exercising his poetical genius: "An hour in every week was devoted to poetry, and as this was on a Saturday, I always looked forward to that day with particular delight. The forms observed on these occasions were thus regulated:

"At the appointed time Musæus came among the class, and enquired whether any scholar had a poetical composition of his own to produce, for this was very properly a perfectly voluntary thing on the part of the youth. Yet he scarcely ever failed of finding some bashful wooper of the muses, who with downcast eyes signified that they had been taking a canter upon Pegasus. The rostrum was immediately resigned to the juvenile poet, who ascended it and read his production, while the master walked

up and down in silence with his hands behind him. At the conclusion of each piece, the work was criticised by the latter, though not with the same severity as is customary among the critical corps in the world at large."

p. 35, 36.

After mentioning another exercise, Kotzebue proceeds to relate the history of his first production in this school, as follows:

"At that time ballads were much the rage. The Almanacks swarmed with terrific legends of knights and ghosts, which, as tales of horror, could not fail of exciting my warmest admiration; nor was it unnatural in my ardour of authorship, that I should be inspired with a secret ambition of rivalling them. I therefore composed a ballad in the very highest flights of the ruling taste, a part of which I have still among my papers. It contained a sumptuous banquet, and a horrible murder; a ghost appeared preaching repentance, and the obdurate sinner was at length carried away by the devil. The versification was, however, easy and correct."

In this event we see the first opening of that eccentric genius which has so delightfully terrified almost all Europe.

"On the following Saturday, I scarcely knew how to wait for the appointed hour, before I produced this masterpiece. The important moment arrived—my heart palpitated—I ascended the rostrum, and read my performance with a tremulous voice—but how did my eyes sparkle, how did my bosom swell with transport, when at the conclusion Musæus said,—"Oh words never to be forgotten!—Good! very good!—from what Almanack did you borrow it?"—Conceive, reader, if thou canst—but no, 'tis impossible to conceive with what exultation I answered, 'It is my own writing.'

"'Indeed?' said Musæus, 'Well well, bravo! go on!'—I was almost beside myself, and would not have parted with the feelings of that moment to purchase a kingdom. With cheeks glowing with delight, I returned to my seat, and as I observed that the eyes of all my school-fellows were fixed upon me, I concealed my face, with ostentatious modesty, in the blue cloak which all the scholars were obliged to wear.

"From that moment, I considered

myself as really a poet. Musæus had said BRAVO! Musæus could think that the ballad was taken from an Almanack—a species of publication for which at that time I entertained a very high respect—who then could question my claim to be considered as a son of the Muses?—I had now proceeded in my career, and against every Saturday composed something new, but as it appeared to me that nothing could possibly equal my ballad, I contentedly reposed under my laurels, only gratifying my childish vanity by always carrying the beloved babe in my pocket, that no opportunity of spreading its fame might be lost by its not being at hand when I met with any one so good-natured as to request the perusal of it.

"Happily for me, Musæus understood as well how to check conceit, as to encourage genius. Some months after, when the time was approaching at which both tutors and pupils were to make an exhibition of their talents at a public examination before a numerous audience, Musæus wishing the examiners to be presented with some specimens of the scholars' progress in composition, desired those whom he thought capable of it, to recite poems of their own writing. When it came to my turn, and he asked me what I should produce upon the occasion, I answered, without hesitation, and with perfect self-satisfaction, 'my ballad.'

"Your ballad," he replied, "what ballad?"

"The same that Mr. Professor was pleased to commend so highly some months ago," I returned with a confidence and self-sufficiency that Mr. Professor could not endure.

"Pshaw!" he replied, "away with the silly thing which I had long ago forgotten. No, no, pray let us have something new, something worth hearing."

"I was thunderstruck, the mighty fabric of vanity erected in my bosom was overthrown in an instant, and Shame stood weeping over the ruins. What was to be done?—I must cast off the laurel-wreath beneath which I had so long contentedly slumbered, and which now I first discovered to be withered, and endeavour to deserve a fresh crown." p. 37—40.

In noticing his juvenile productions, Mr. K. observes, he had always an unfortunate propensity to satire, on

which we have this remark: "Satire is like the sting of a bee; the stinger thinks no more of it after it be past, but he leaves his weapon behind, which rankles probably for ever within the breast of the wounded person." p. 64.

Kotzebue went to Petersburgh in the autumn of 1781, and on account of the nature of his engagement, resolved to relinquish his favourite pursuit of writing; but his friend General Bawr, meeting with a collection of tales he had published, "and enquiring particulars respecting the author, learned, to his no small surprise, that it was the same Kotzebue who then laboured under him, at a very different species of employment." This work procuring the author applause, blew the embers, still smothering in his bosom, again into a blaze: and it is added, by degrees, he again devoted his leisure hours, which were but few, to his old literary pursuits.

As it is probable that the following performance drew upon Kotzebue the anger of the Emperor Paul, and produced his exile afterwards into Siberia, though no notice is here taken of that circumstance, we shall present it to our readers.

"I wrote," says Kotzebue, "a tragedy, in five acts, called *Demetrius, Tsar of Moscow*, taken from the well-known story of the true or false Demetrius, who, according to report, was murdered a child at Ugletsch; but who afterwards appeared, supported by the Poles, and dethroned the traitor Boris Godnow. The world needs not now to be informed, that the best historians are divided upon the question, whether or not this Demetrius was an impostor? A strong prejudice was at last awakened in his favour, from the woman, who was undoubtedly mother to the child supposed to have been murdered, bursting into an agony of tears, in the midst of a numerous assembly of the people, at beholding the adventurer, as he was called, and with the wildest effusions of joy acknowledging him as her son. It is, however, alas! but too certain, that policy has often engaged even maternal tenderness in its interest, and those tears might not improbably be artificially shed by Maria Feodorowna, from hatred to the usurper, and a desire of revenging herself by contributing in any way to his downfall. Be this as it may, I did

not like, in my capacity of tragedian, to produce an impostor as the hero of my piece, and accordingly I supported his being really the dethroned prince.

"When my drama was completed, I read it to a small but chosen circle. The then Prussian ambassador at the Russian court, and the president of the academy of arts and sciences at Petersburgh, men of acknowledged and distinguished taste in literature, were among my audience. The piece was approved, probably more from the indulgence of my hearers than from its own merit. Such, at least, is the impression I now have upon the subject, as I should by no means venture at present to bring it on the stage. General Bawr ordered it to be immediately performed, and very splendid dresses and decorations, after the old Russian costume, were prepared for it.

"As the Tzarina had consigned the entire management of the theatre to Bawr, he thought his own fiat sufficient, and that it was unnecessary to lay the manuscript before the theatrical censor. But this piece of negligence nearly proved the overthrow of all my transports. As the intended day of representation approached and had been announced in the public prints, the Governor of the Police sent one morning to the theatre prohibiting the performance. It appeared, that Peter the Great had issued an ukase, expressly declaring Demetrius an impostor; and this being still in force, was more uncontested evidence against him, than the tears of his mother were in his favour. In vain did I urge, that I was wholly ignorant of the existence of such an ukase: it was still asked, how I dared, in the very face of an Imperial decree, to present my hero to the public, under the title of *Tzar of Moscow?*" *A.* 79—81.

The play was however performed, on the condition of Kotzebue making, in his person, a solemn declaration that he was firmly convinced of Demetrius's imposture, and in representing the matter otherwise in his play, had only been guilty of a poetical licence.

Kotzebue passed some time at Revel, and visited "the dismal and dreary environs of Kiekel, abounding with forests and morasses. Yet, through the enchanting smiles of af-

fection and the genial warmth of friendship, even this miserable country was transformed into a paradise.

"Ye worthy! ye excellent people, among whom I then lived! in your circle I learned, that mortal man may be far happier in such a spot, though surrounded by the growling of bears, and the howlings of wolves, than in the midst of polished society, environed by the honied tongues of hypocrites and flatterers. Your forests were inhabited by beasts of prey, but calumny dwelt not in their dens; frogs and toads croaked in your morasses, but envy had not reared her altar in the midst of them. The lime-trees indeed assumed not their lovely verdure till the spring was far advanced, and the roses were even more tardy in unfolding their sweets, but innocence and joy were perennial plants in your gardens. The soil was sparing of its fruits, but benevolence needs not abundance! a groschen is a rich present when moistened with the tear of sympathy, and a louis d'or has no value without it. O fleeting time! scatter if thou wilt, the rest of these pages to the winds of heaven, only let this one—this on which I inscribe the names of Frederick and Sophia Helena Rose—let this one remain untouched! for thou wouldest snatch it from the altar of virtue and affection, on which I place it as an offering of gratitude." *p.* 87, 88.

This sketch now relates our Author's travels through a part of Germany, in the year 1785, and closes with the death of his first wife.

As this event forms a prominent feature in our Author's history, and gives his true character, we hope to be forgiven departing from the strict line of our plan, in offering an observation or two upon it. We wish to insinuate nothing against the sincerity of Mr. K's grief, we rather lament that it was *excessive*. But it did not produce that sympathy which hovers round the dying pillow, and wipes the chilly dew of death—no; he fled the house, and immediately as he heard of her decease, the country, without waiting to drop a tear upon her corps. Is not this a specimen of that modern sensibility which defeats itself, and while it pretends to extraordinary attachment, forsakes a dying friend in his extremity? Is it not a proof also of the want of sufficient firmness—or rather a want of those Christian prin-

eiples which alone can support the mind in the prospect of this solemn event—which can enable one ‘to talk with threatening death, and not ‘turn pale?’

And whither does he fly? Not to the solitary grove, like a poet to tell his sorrows to the winds—much less, like the Christian to his chamber, to hold converse with his God—but to Paris—the centre of vice and of folly, to drown together in the ocean of dissipation, the feelings of a husband, and the reflections of a man.

But to return to our Author’s narrative. In the route from Weimar to Paris, a brief account is given of the places through which he passed, with the mode of travelling and the accommodations upon the road, which are represented as very disagreeable and bad. The description of Paris is by no means inviting, but disgusting. As Kotzebue fled to dissipate his grief, and knew no better source of consolation, he constantly visited the places of amusement, and he gives an account of the entertainments, and a sketch of most of the pieces he saw represented at the theatres.

During his stay, he was taken so ill one morning as to be incapable of going abroad, at which time he recollects his former happiness, and thus addresses his deceased wife :

“ Oh my Frederica! how unjust was I towards fate when I so often wanted to gather the roses that blossomed around me, without the thorns. Even those hours of anguish when I have walked up and down the room, racked and tortured with my malady, when I could not speak to any one, no, not to thee, and could think of nothing but myself—even those hours are charming to me in recollection, for then thou wert with me! Then didst thou sit upon a corner of the sofa in silence, with thy work in thy hands, from which thou didst sometimes take a stolen glance towards me, yet cautiously avoiding to wipe a tear from thine eyes, unless when my back was turned. Thus sometimes have we passed whole hours. Yet, while all that was mortal about me was in agony, my soul could still feel the highest enjoyment in the serene transports of domestic happiness.

“ But when these corporeal feelings subsided, the spiritual obtained the complete ascendancy, what then were our mutual ecstasies! I gave thee my

hand, it was the well known signal that my sufferings were abated—thy work was laid aside, and I no longer thought only of myself, walked only by myself, but arm in arm we paced the room together—then one kiss, and all was forgotten.

“ Happy and cheerful, I laid myself down upon the sopha—the more happy for being alone with thee; for never then did I find the time pass heavily. Perhaps thou didst take a book, and read to me, or went to the harpsichord while I accompanied thee with my flute.—Ye blissful hours, never, never can ye be repeated!—Oh, we were so all-sufficient to each other, that every thing else appeared superfluous to us. If sometimes we fancied we might find amusement at a ball, or some other diversion, and went thither, the moment the clock struck ten, my Frederica came to me or I went to her, ‘ My love, shall we not ‘go home?’—‘ Oh, yes,’ was the constant answer, and the first words as we entered our own house, were ‘ Thank God, we are at home again.’ ”  
p. 315—317.

LXXV. BRITISH MONACHISM : or  
*Manners and Customs of the Monks  
and Nuns of England.* By THOMAS  
DUDLEY FOSBROKE, M. A.  
F. A. S. To the second volume are added,  
Emendations of Bishop Gibson’s  
Version of the Saxon Chronicle, and  
the Triumphs of Vengeance, or, the  
Count of Julian ; an Ode.

**T**HIS work, which forms two 8vo. volumes, commences with a brief account of monachism previous to the time of Edgar, and the second part contains a detail of the customs of Benedictine monachism from the reign of Edgar to the dissolution. At the end of this part are two tables, containing the three Augustinian rules, with a description of the different orders adapted to them : and the rules of the orders which obtained in England.

Part II. Describes the monastic officers.

The abbot ranks first in order and dignity : the form of his election and the ceremonies used upon taking this office upon him, are here enumerated, with the honours and privileges thereto annexed.

"Besides parliamentary honours, they were sponsors to the children of the blood-royal. Bells were rung in honour of them when they passed by churches belonging to them. They rode with hawks on their fists, on mules with gilded bridles, saddles, and cloths of blood colour, and with immense retinues. The noble children, whom they educated in their private families, served them as pages. They stiled themselves by 'divine permission,' or the 'grace of God,' and their subscription was their surnames, and name of the house. They associated with people of the first distinction, and shared the same pleasures with them, being accustomed to visit and dine with them. The abbot of St. Albans usually sat alone at the middle of the table of the great hall, where he was served in plate; and when any nobleman or ambassador, or strangers of eminent quality, came thither, they sat at his table towards the end of it. Like the nobility too, they had their privy councils of certain monks."

In a note from the Brit. Topog. ii. 461.—In M. S. Harl. 913, fol. 8—10, "is a song made against the luxurious abbot and prior of Gloucester, in vile Latin," which is thus rendered into English.

"The abbot and prior of Gloucester,  
and suite,  
Were lately invited to share a good  
treat;  
The first seat took the abbot, the prior  
hard by,  
With the rag, tag, and bobtail below  
was poor I.  
[For] wine [for the abbot and prior  
they call]  
To us poor devils nothing, but to the  
rich all.  
The blustering abbot drinks health to  
the prior,  
Give wine to my lordship, who am of  
rank higher;  
If people below us but wisely behave,  
They are sure from so doing advan-  
tage to have;  
We'll have all, and leave nought for  
our brothers to take,  
For which shocking complaints in the  
chapter they'll make.  
Says the prior, 'My lord, let's be  
'jogging away.'  
And to keep up appearances, now  
'go and pray';"

'You're a man of good habits and  
give good advice,'  
The abbot replies—they return'd in a  
trice,  
And then without flinching stuck to it  
again,  
Till out of their eyes ran the liquor  
again. F.

Vol. I. p. 119—121.

Among many instances of pride, covetousness, and lewdness practised by the superior orders of monks detected by the inquirende of Henry VIII. we select the following note.

"But above all was the prior of Maiden Bradley. Richard Layton says, 'Whereat is an holy father pri' or, and hath but vi. children, and but one daughter marrie, yet of the goods of the monasterie trysting shortly to marry the rest. His sons be tall men waytting upon him, and he, thank God, a none meddler with marritt women, but all with maidens the fairest cowld be gottyn. The Pope consideryng his frailtie, gave hym lycens to kepe an hore, and hath goode writyng, sub plumbo, to discharge his conscience.' p. 128.

The last monastic officer noticed is the confessor of the nuns, and the form of confession is thus described.

"Among the nuns of Sempringham, as soon as the confessor came, his arrival was announced. If the prioress then found it necessary that any one should confess, she was told to go to the place of confession. When the confession was made in the house, two discreet sisters sat apart from the window to see how the nun confessing behaved. The confessor too, was to shun talking vain and unnecessary things; nor ask who she was, whence she came, and such things; nor to talk to her about who he was, and whence he came. His behaviour too, was also to be watched. No other obedience was due to him than that of confession.

"The Brigettine nun was to confess at a latticed window, so as to be heard but not seen.

"It was the opinion of those aeras, that the 'office of a confessor and preacher was that of a midwife, whose duty it was entirely to eradicate sin from the heart, that it might afterwards bring forth a new man; but the confessors of nuns often attended only to the latter part of the injunc-

tion in a corporeal sense. Amours of this kind are upon record concerning very extensive powers of absolution for certain vices, which the nuns found to be like St. John's book, sweet in the mouth, but bitter in the belly; writing love-letters; revivals of Pyramis and Thisbe at grated windows, and employing smiths to remove the bars, as well as *holy contemplations in the church at night between two lovers.*" p. 201, 202.

Volume II. commences with Part 3, and contains an account of the duties of monks, nuns, friars, hermits, novices, lay-brothers, lay-sisters, and servants.

After stating the prescribed duties of monks and nuns, the Author observes, "Monachism was an institution founded upon the first principles of religious virtue, wrongly understood and wrongly directed. Superstition has its basis in the will, and therefore monachism never succeeded but when it was an act of volition. As soon as its duties became mechanical operations, the work was performed and the principle disregarded, while the heart, left open to the world, was constantly prompting those aberrations which naturally result from the opposition of sentiment to duty. Shame is of no avail, where security is to be gained from coparceny, evasion, or secrecy. Hence the vices of the monks: gluttony, their grand crime, is the natural pleasure of those who are debarred from other enjoyments, whether by physical or moral causes. What their crimes were, in the greater part the '*inquirenda circa conventum*' of Henry's visitors will shew." vol. ii. p. 8.

"Their gluttony was excessive. Who does not know the noble institution of monks?" says an old poet; the fame of them has pervaded the whole world; they consume all things, and yet they are not satisfied with the birds of Heaven, and the fishes of the sea; they seek many dishes, and a long time in eating them: another adds, 'Feed but well, they care for nothing else.' Nigel de Wireker charges them with hiding many things, and pocketing provisions to eat on fast days; and one of their own body says, 'All fowlwe our owne sensyalite and pleser, and thys religion, as I suppose, ys alle in wayne glory'." p. 16.

"Avarice, accompanied with vil-

lainy, also enters into their character. A certain knight had left 100 marks (by will) to a certain house, and lay there sick; upon getting well, the monks, that they might not loose the money, plotted his death by poison or suffocation. 'The monasteries of Wales,' says the same writer, 'are deprived of their parishioners by them both living and dead;' and he also adds, instances of a small house of nuns being oppressed by them, and of an archbishop cheated out of his books which he had collected from his juvenile years. Barclay reproaches their avarice for begging alms over the country, though wealthy; and Nigel Weriker says of the Cistercians, who are elsewhere censured for singularity, avarice, and little communication with the world, that they wished their neighbours to have landmarks, and none themselves. Nor from this avarice can it excite wonder, that, says an ancient poet, 'they neither loved, nor were beloved by any one'." p. 19.

"They were flatterers of the rich, and gallant to the ladies. Sometimes so much so, that, says Giraldus, the townsmen of Lannanveri, on account of their wives and daughters, which the monks every where and openly abused, prepared themselves for leaving the place entirely, and departing to England." p. 21.

Concerning nuns it is observed, "A visitor at a convent of Gilbertine nuns near Litchfield, 'found two of the said nunnies; one of them impregnant (*supprior domus*). Another a yonge mayd. Also at another, called Harwolde, wherein was iiiii or v nunnies with the prioress, one of them had two faire children, another one, and no mo.' It is well known that the bishop of Lincoln, about 1251, in his visitations, ordered the nipples of the nuns to be squeezed, that he might have physical proofs of their chastity. Various amulets for pregnant women were common in nunneries: thus the nuns of Grace Dieu had part of St. Francis's coat, deemed beneficial to lying-in-women. Nuns of St. Mary, of Derby, had part of the shirt of St. Thomas, in veneration *apud multoties pregnantes*. Those of Wrelsa, apud Mewse, had the girdle of Bernard, '*prægnantibus aliquando vestitum*' (sometimes worn by breeding women). The nuns of Yorkshire took *potaciones ad prolem concepcionem*

*oppriemendum.* Sometimes the children were murdered : (here follows a Latin quotation thus translated) "The monk, being young and handsome, fell in love with a nun, and had children by her, which children, even to a second and third parturition, she suffocated." p. 30.

Bertram Walter says, (*Invective against Nuns :*)

- But there was a lady, that hizt dame
- ' Pride
- In grete reputacion they her toke,
- And poor dame Meekness sat be-
- ' side,
- To her unethys ony wolde loke,
- But all as who seyth I her forsake,
- And set not by her nether most ne
- ' leste,
- Dame Ypocrate loke upon a book,
- And bete herself upon the brest :
- I wolde have sene dame Devowte,
- And sche was but with few of that
- ' route,
- For dame Sclowth and dame Vayne
- ' Glory
- By vilens had put her owte.
- And than in my harte I was full
- ' sorry,
- That dame Envy was there dwell-
- ' ing,
- The which can selth strife in eny
- ' state,
- And another ladye was there won-
- ' nyng
- That hight dame Love inordinate,
- In that place both erly and late,
- Dame Lust, dame Wantonness, and
- ' dame Vyce,
- They were so there enhabyted, I
- ' wotte
- That few token hede to Goddys ser-
- ' vice.'

He afterwards complains, that

- ' Dame Envy,
- In every corner had great cure ;
- That another lady there was
- That hyzt dame Disobedient.'

p. 31, 32.

Friars come next in order, of whom is given the following account. "Chaucer's friar is a pleasant scoundrel, a religious Falstaff. He was wanton and merry; full of dalliance and fair language; had made full many a marriage of yonge women at his own cost; was intimate with yeomen over all the country and worthy women of the town; was licentiate of his order, and had power of confession more

than any curate; instead of weeping and prayers, by way of penance, he prescribed money to the 'poor freres,' could sing and play well; knew the taverns, hostellers, and tapsters, in every town, but shunned the beggars; courteous and lowly of service when any thing was to be got; gave a certain sum for his grant; could toy like a whelp; lisped somewhat for wantonness, to make his English sweet upon his tongue; when begging at the bed of a sick man, he asks him for his money to make their cloister, and pretends that they had fared a long while upon muscles and oysters to raise money for it; that they owed forty pounds, and if they could not get wherewith to pay it, must sell their books; that the friars were the sun of the world, which must go to destruction but for their preaching, and that Elisha and Elias were friars; at last he pretends that they had prayed in their chapter day and night for his health, and adds, that a trifle is nothing parted among twelve." p. 42, 43.

Part IV. Monastic Offices. In the description of the refectory is an account of the mode of living, and "Geraldus Cambrensis" on dining with the prior of Canterbury, noted sixteen dishes besides *intermeals*; a superfluous use of signs; much sending of dishes from the prior to the attending monks, and from them to the lower tables, with much ridiculous gesticulation in returning thanks, and much whispering, loose, idle, and licentious discourse; herbs brought in, but not tasted; numerous kinds of fish roasted, boiled, stuffed, fried; eggs; dishes exquisitely cooked with spices; salt meats to provoke appetite; wines of various kinds, piment, claret, mead, and others. Respecting these Bernard says, it was not unusual to see a vessel brought half full, to try the goodness and flavour of the wine, after proving which, the monks decided in favour of the strongest."

"It seems that it was not lawful to eat the flesh of any animal nourished

- \* And how the fryers followed folke that was ryche,
- And folke that was pore at litle price they set,
- And nor cors in his kirkeyard nor kirke was buried,
- But quik he bequeth hem ought or quite part of his dets.

Piers Plowman, f. lxi.

on the earth, because this had been cursed by God; but this curse not extending to the air and water, birds were permitted, as created of the same element as fish. Hence the prohibition of *quadrupeds*. But notwithstanding this, it was found both impossible and impracticable for inland monasteries to have fish enough, and to eat flesh became unavoidable; medical considerations and the augmentations of alms by this means interfered. However, to the great rule all their articles of food bore relation, which were bread, beer, soup, beans for soup all Lent; oats for gruel Thursday and Saturday in that season; flour for pottage every day in the same season; fried dishes, wastels, or fine bread for dinner and supper on certain feasts; flatbos or cakes in Easter; *formicæ*, or fine flour cakes, in Advent, Christmas, against Lent, Easter, Pentecost, and certain feasts; fat things were frequent with *Præmonstratensians*; black beans and salt with the Clugniacs; general bad fare with the Cistercians." p. 125—127.

Here follows a bill of fare of one of their fish feasts.

#### " FIRST COURSE.

"Elys in sorry<sup>1</sup>.—Blamanger.—Bakoun Herrny.—Mulwyl tayles<sup>2</sup>.—Lenge taylys.—Jollys of Salmon.—Merlyng sope<sup>3</sup>.—Pyke.—Grete Plays.—Leche burry<sup>4</sup>.—Crustade ryal<sub>5</sub>.

#### " SECOND COURSE.

"Maramenye<sup>6</sup>.—Crem of Alemaundys<sup>7</sup>.—Codlyng.—Haddock.—Fresh Hake<sup>8</sup>.—Soly's y sope.—Gurned broyll with a syruppe<sup>9</sup>.—Brem de mere.—Roche.—Perche.—Memise frye.

<sup>1</sup> Were eels and parsley boiled in water, to which were added wine, spicerie, sage, grated bread, broth of the eel, ginger.

MS. Bodl. Hearne 197.

<sup>2</sup> Melwell is *asellus*, a cod.

<sup>3</sup> Whiting.

<sup>4</sup> Leche is *gelatino*, jelly.

<sup>5</sup> Crustade (singular) chekyns, pejons, small briddes in a brothe, with pouder of pepur, cloves, verjouce, saffron, make cofyns (pies) with rasynges of corance, and ginger, and canell, and raw eggs.

<sup>6</sup> Vernage wine, almonds, ginger, &c., boiled up in ale.

<sup>7</sup> A compound of them with thick milk, water, salt, and sugar, a favourite dish.

<sup>8</sup> Hakot is *Lucius Piscis*.

<sup>9</sup> Hyeca, see Johnson and Stevens's Shakspere, v. 390.

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edd<sup>10</sup>.—Urchauns.—Elvs y rostydd.  
—Leche Lumbard<sup>11</sup>.—Grete crabbs.  
—A cold bakemeate."

This work contains extensive accounts of monkish manners, but as they appear to us to be uninteresting to the generality of our readers, we think the above will give a sufficient specimen of the work.

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LXXVI. JOURNEY from INDIA towards ENGLAND, in the Year 1797, by a Route, commonly called Over-land, through Countries not much frequented, and many of them hitherto unknown to Europeans, particularly between the rivers EUPHRATES and TIGRIS, through Curdistan, Diarbek, Armenia, and Natolia, in Asia; and through Romalia, Bulgaria, Wallachia, Transylvania, &c. in Europe. Illustrated by a Map and other Engravings. By JOHN JACKSON, Esq.

THE map prefixed to this 8vo. volume is a sketch of the route from Bussora to Hermanstad. The work is also embellished with five plates, which will be noticed with the subjects they illustrate.

From the preface we learn that this journey was undertaken to gratify curiosity; and the author mentions the routes adopted by former journalists, each recommending his own, and all being unanimous in declaring the route taken by Mr. Jackson to be perfectly impracticable in the months from April to September. The Author says,

"The following sheets will serve to prove, that it is practicable at all seasons. If the traveller pass through Arabia in winter, when it is temperate, he will find it excessively cold among the high mountains in Armenia. If he suffer a little from the excessive heat of the summer in Arabia, which may be justly said to be the hottest place in the world, he will find the rest of his journey temperate and pleasant, which may be said to be in some measure a recompence. When the Author was in Arabia, at Midsummer, the fruits were in full season,

<sup>10</sup> Parsley ale, sauces saffroned, &c. with pykes or others.

<sup>11</sup> Clarified Honey, ale, grated bread, almonds, ginger, &c.

and they continued in that state all the way he came to Vienna; and fruits are in those climes a very great luxury." *Pref. p. viii.*

The preface concludes with hints of instruction to any who may adopt the same route as the author.

On the 4th of May, 1797, at eight P. M. Mr. Jackson left Bombay, and embarked on board the country ship Pearl, R. Spence, master, bound to Bussora, having in company James Stevens, Esquire, in the civil service, Captain John Reid, late commander of the Princess Royal Indiaman, and Mr. James Morley, and on the 18th of June arrived at Bussora, from whence, after describing the place, they depart, June 25th. Their arrangement for their journey was as follows :

" Every thing having been prepared, under the direction of Mr. MANERTY, for our departure for BAGDAD, an Arab Sheik, named AB-DALLAH TEEF, a very respectable man, engaged to conduct us safely thither; for which we paid him 1300 piastres. This sum, it is to be observed, was only for three boats and guards, having ourselves provided a good stock of provisions of all sorts, with culinary utensils, cooks, and other servants, which cost us 500 piastres more.

" Our boats being brought up to MARGILL, at five o'clock we took leave of Mr. MANERTY, and embarked; two of the boats containing the passengers, the other boat our additional guards: immediately after embarking we were dressed so as to resemble the Arabs in our appearance; and our mustaches were now grown pretty long, having never shaved since we left INDIA.

" Every attention was paid to our personal safety, the Sheik being always in one of our boats, and his brother, AHMOOD SOLLAY, in the other.

" As these boats were admirably calculated for their intended purpose, the following account of them may not be unacceptable.

*" Description of the boat generally called a Donck, but sometimes a Kiraffe, used by the Arabs upon the rivers EUPHRATES and TIGRIS.*

" The extreme breadth is seven feet nine inches. The length forty-two feet. It is built of strong rough timbers, at eighteen inches distance,

connected by small rough pieces of board, and covered with a coat of bitumen, about half an inch thick on the outside, which, in case of a leak, is very easily repaired. The inside is lined with the same kind of rough boards, none above three feet long, and of very unequal breadths, the lining is of course full of holes. Some of these boats, instead of boards, are covered with basket-work, having a coat of bitumen upon it. They are very sharp at each end, and sail fast. Their oars are rough poles, having a piece of board tied on with a cord. They have besides strong timbers, which go down to the keel, and are about three feet above the gunwale; these are full of notches, to which they fasten their oars with strong kya rope, and by these they either raise or lower the oar, as is most convenient. They have no tiller, but are enabled to steer with great accuracy by means of a strong kya rope fastened to both sides of the rudder; and they very seldom use more than five oars at a time." This description is accompanied by a plate.

" We had part of the boat abaft the mast covered with mats, to defend us from the sun, which we found of great service.

" In the fore-part was a place built with brick and clay for the purpose of dressing our victuals; and this convenience we found of great use, as it enabled us to provide every thing necessary without frequent landings."

p. 37—41.

Noticing CORNY, at the conflux of the rivers EUPHRATES and TIGRIS, which, the author observes, is supposed by some learned men to have been the scite of the garden of Eden. Its present wretched appearance, however, gives it no pretensions to the name of the Terrestrial Paradise, as described by MILTON. It is a small village surrounded by a mud wall, containing few inhabitants, with very little cultivation. p. 43, 44.

Passing several Arab encampments with abundance of cattle, they arrived at SUKE-SHUE, a very large town on the right bank of the river, where, says the author, " we were treated by our Sheik with a dinner in the Arab fashion. It consisted of a dozen and a half of fish, about the size of mackerel, fried in ghee; a dozen boiled fowls; and cakes made of barley flour, fresh baked, with plenty of milk. We

sat upon the ground, agreeable to the custom of the country, in a garden adjoining the river, under the shade of a grove of date and fig-trees. The fish, fowls, and bread, were very sweet and good, but the milk was sour, and not very palatable to an European. We did not make use of knives and forks, as in Europe, but ate with our fingers, as the Arabs do, tearing the fowls and fish in pieces; and the Sheik seemed highly pleased by our compliance with their customs.

"I was much amused by observing the dexterity of the Arab women in baking their bread. They have a small place built with clay, between two and three feet high, having a hole at the bottom for the convenience of drawing out the ashes, something similar to that of a lime kiln. The oven (which I think is the most proper name for this place) is usually about fifteen inches wide at top, and gradually grows wider to the bottom. It is heated with wood, and when sufficiently hot and perfectly clear from smoke, having nothing but clear embers at bottom (which continue to reflect great heat), they prepare the dough in a large bowl, and mould the cakes to the desired size on a board or stone placed near the oven. After they have kneaded the cake to a proper consistence they pat it a little, then toss it about with great dexterity in one hand till it is as thin as they choose to make it; they then wet one side of it with water, at the same time wetting the hand and arm with which they put it into the oven. The wet side of the cake adheres fast to the side of the oven till it is sufficiently baked, when, if not paid proper attention to, it would fall down among the embers. If they were not exceedingly quick at this work, the heat of the oven would burn the skin from off their hands and arms; but with such amazing dexterity do they perform it, that one woman will continue keeping three or four cakes at a time in the oven till she has done baking. This mode, let me add, does not require half the fuel that is made use of in EUROPE." p. 49—51.

While here a principal "Sheik paid the travellers a visit, and brought his daughter with him. She was about twelve years of age, and every person was obliged to stand in his presence,

except ourselves and our Sheik. I had here an opportunity of observing the respect which the Arabs pay their chiefs. An Arab of distinction, having a letter of some consequence for the Sheik, presented it on his knees and received it back again in the same posture, the secretary having, after reading the letter, put the Sheik's seal on the back of it.

"The Sheiks and principal people wear on the left hand a neat silver or gold ring, in which a square stone is set, with their names engraved on it at full length. On this ring they lay a thick ink, till it will make a fair impression, then stamp it on the letter, and this serves for their signature. Some of the stones are red, and some white cornelians.

"We were much pestered here by a number of people having different disorders; for they imagine that an European can cure all complaints, and implicitly adopt whatever is prescribed for them." p. 53—55.

On leaving the river EUPHRATES the author says, "I cannot quit the EUPHRATES without taking notice of its salubrious water, which is by much the most pleasant that I ever tasted. Though very muddy when it is first taken up, it soon becomes perfectly clear; and while I could get this water, I had not the least desire for either wine or spirits." p. 57.

Having now entered those places in which travellers are in constant danger from the disposition of the inhabitants, the author says, "Our Sheik represented to us, that this was a very dangerous situation, and recommended us to keep our arms in case of an attack. We had each a gun, a brace of pistols, and a sabre; and our Sheik, his brother, and all the guards, remained under arms during the night. They placed some centinels at a distance from the tents for fear of a surprise, and passed the watch-word from one to another the night through. We were not, however, molested.

"To be obliged to have weapons by my side, while lying down on the bare earth to take a little rest, was what I had never before experienced. Whoever travels through these countries ought not to put so much value on his life as I conceive Europeans in general do, where they are per-

feetly secure, except from casualties. This country is in a state of perpetual warfare; many of the inhabitants, under no controul, live in a state of nature, and are not susceptible of the nobler passions.

"They murder and plunder, without remorse, all whom they can overpower, and are at war against all the world, except their own tribe. Such is the present state of one of the most fertile countries in the universe. No traveller is safe, having reason to expect every moment to be attacked by a superior force; but when I undertook this journey I was perfectly resigned, and prepared to encounter difficulties and dangers. Our Sheik conducted himself much to our satisfaction, and did every thing in his power to make us comfortable." p. 58, 59.

At one time when encamped by the side of the river, they were visited by some Arabs on horseback; and our author observed, "that the chief was mounted on a beautiful Arab mare, and remarked it to be a general rule, that Sheiks and men of consequence are always mounted on mares, which are usually valued at three times the price of horses.

"To those who are strangers to the language, manners, and customs of this country, it is no unuseful thing to recollect, that whenever a man is mounted on a mare it may be depended on that he is above the common class. Dress cannot be relied on, for a Sheik will often have his meanest servant dressed much better than himself, and will eat out of the same dish with him as if they were equals." p. 62, 63.

"Arriving at the town called HIE, having an unfavourable opinion of the inhabitants, our Sheik mustered all his guards a little above the town, amounting to thirty men, all exceedingly well armed, and dressed in their best clothes.

"Our Sheik spread a carpet on the ground, and with his brother and another principal officer sat down, having all the guards under arms drawn up near them. Here they were visited by the principal men in the town, who were treated with pipes and coffee. The Sheik, however, kept the double-barrelled gun lying on the carpet before him, and ready to fire in a moment, the other officers and men being equally prepared.

"This ceremony must appear very strange to those who are wholly unacquainted with the singular manners and customs of these people; but all this caution is perfectly necessary till they have given the salam and ale together. When that has been done, there can be no room for apprehension. An Arab, after he has eaten or drank with another, let him be ever so great a stranger, and of whatever religion or country, would sooner perish than suffer him to receive the least injury, either in person or property; and whoever in distress puts himself under the protection of an Arab, may rely upon being defended in the most faithful manner." p. 67, 68.

The following description of the SAMIEL is given by the author. "I had here," says he, "an opportunity of observing the progress of the hot winds, called by the natives Samiel, which sometimes prove very destructive, particularly at this season. They are most dangerous between twelve and three o'clock, when the atmosphere is at its greatest degree of heat. Their force entirely depends on the surface over which they pass. If it be over a desert, where there is no vegetation, they extend their dimensions with amazing velocity, and then their progress is sometimes to windward. If over grass, or any other vegetation, they soon diminish and lose much of their force. If over water, they lose all their electrical fire, and ascend; yet I have sometimes felt their effect across the river where it was at least a mile broad. An instance of this happened here. Mr. STEVENS was bathing in the river, having on a pair of Turkish drawers. On his return from the water, there came a hot wind across the river, which made his drawers and himself perfectly dry in an instant. Had such a circumstance been related to him by another person, he declared he could not have believed it. I was present, and felt the hot wind; but should otherwise have been as incredulous as Mr. STEVENS." p. 80, 81.

In an early part of the work the author notices the drought of the desert, and says, "All our prospect consisted of a burning desert covered with a crust of salt, making a noise under the feet similar to that caused by walking on frozen snow." He

observes also, "a stranger to this country could not possibly form any idea of the heat upon the desert. The bare feet of an European would be blistered in a moment, and I felt some inconvenience to mine even through a pair of strong boots."

Passing the remains of ancient Ctesiphon, they "met with several stout vessels, some upwards of two hundred tons burden, laden with firewood, and bound to Bagdad. They appeared to me of such a singular construction, and so ill adapted for the purpose, that I was induced to take a sketch of one of them.

"The rudder is composed of a great quantity of rough timbers very awkwardly put together, and is guided by a tiller. They are built of very coarse materials, and covered with a thick coat of bitumen. The lofty head is generally ornamented with a variety of shells stuck into the bitumen. They form altogether a very uncouth specimen of naval architecture, and require twenty, and sometimes thirty trackers; but when the wind blows strong, even they are not able to move them. (A plate of this vessel is given.)

"On enquiring the reason why they made use of vessels so ill adapted to the purpose, that a man with a very slight knowledge of naval architecture might soon discover their inconveniences, and observing that a vessel built upon a plan similar to our ware barges would carry as much cargo, draw less water, and might be worked with one third of the men, the answer I received convinced me of the danger and inutility of attempting any innovation among these people. I was told, that the children invariably continued to follow the trade of their forefathers; thus the sons of a carpenter are all carpenters, &c.; that their forefathers had always built vessels upon the same plan, and that it would be reckoned very profane in them to deviate from the custom of their ancestors. This completely solves the problem, and shews to what a length superstition and prejudice is carried among them.

"These people have continued from the earliest period to speak the same language, wear the same kind of dress, and eat and drink in the same manner. Their mode of warfare is still the same; and scarcely

the slightest deviation has taken place in their manners and customs, prejudices and passions, though almost every other nation has undergone a thorough revolution within a few centuries.

"Should a man here, convinced of a defect in any branch of trade, offer to adopt an improvement, complaint would be made to the mufti, and the artist pay for his temerity with his life." p. 87—89.

In the author's description of Bagdad he says, "the streets are very narrow and dusty. I had near half a mile to go every night to sleep, and usually set out about eleven o'clock, always taking a Turkish servant with a lanthorn, as it would have been very dangerous to walk at such a time without a light. Scorpions, tarantulas, and other noxious insects are very numerous. Of the former I have frequently killed four or five in a night; they are of the large black kind, and their stings often prove mortal."

It being summer when the author was at Bagdad, he informs us, "all persons at this season of the year sleep on the tops of their houses; and I have often been entertained by seeing the people run off with their clothes in their hands at sun rise; for as soon as it has risen above the horizon it becomes excessively hot. I soon learned, however, that even looking over our own parapet wall was a deed of danger; for that the Turks would not hesitate a moment to shoot at any person whom they might discover overlooking their houses. The house where I slept was near the middle of the city, and very lofty, none being higher in the city, except the minarets, the seraglio, and a few houses belonging to the ministers and principal officers." p. 93, 94.

(To be concluded in our next.)

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LXXVII. AN ENQUIRY into the  
Nature and Effects of the Paper Credit of Great Britain. By HENRY  
THORNTON, Esq. M. P.

THIS important volume is divided into eleven chapters, in which the following topics are discussed, of high importance to the commercial world.

*Chap. I. Of Commercial Credit.—Of Paper Credit, as arising out of it.—Of Commercial Capital.*

In this chapter commercial credit is defined, and shewn to be essential to commerce and to the prosperity of the state. " In a society in which law and a sense of moral duty are weak, and property is consequently insecure, there will of course be little confidence or credit, and there will also be little commerce." p. 14.

Paper credit is stated to arise out of commercial credit, and it is argued in favour of credit, that " the option of buying and of selling on longer or shorter credit, as it multiplies the number of persons able to buy and to sell, promotes free competition, and thus contributes to lower the price of articles. A variety of degrees in the length of credit which is afforded, tends more especially to give to some of the poorer traders a greater power of purchasing, and cherishes that particular sort of competition most adapted to lower prices, namely, the competition of dealers likely to be contented with a very moderate rate of gain. Opulent merchants sometimes complain of the intrusion of dealers who possess a small capital and take long credit, for this very reason, that such dealers reduce the profits of trade." p. 17.

On the subject of commercial capital the author says, " It may conduce to the prevention of error in the subsequent discussions, to define in this place what is meant by commercial capital. This consists, first, in the goods (part of them in the course of manufacture) which are in the hands of our manufacturers and dealers, and are in their way to consumption. The amount of these is necessarily larger or smaller in proportion as the general expenditure is more or less considerable, and in proportion also as commodities pass more or less quickly into the hands of the consumer. It further consists in the ships, buildings, machinery, and other dead stock, maintained for the purpose of carrying on our manufactures and commerce, under which head may be included the gold found necessary for the purposes of commerce, but at all times forming a very small item in this great account. It comprehends also the debts due to our traders for goods sold and deli-

vered by them on credit; debts finally to be discharged by articles of value given in return.

" Commercial capital, let it then be understood, consists not in paper, and is not augmented by the multiplication of this medium of payment. In one sense, indeed, it may be increased by paper. I mean that the nominal value of the existing goods may be enlarged through a reduction which is caused by paper in the value of that standard by which all property is estimated. The paper itself forms no part of the estimate.

" This mode of computing the amount of the national capital engaged in commerce is substantially the same with that in which each commercial man estimates the value of his own property. Paper constitutes, it is true, an article on the credit side of the books of some men; but it forms an exactly equal item on the debit side of the books of others; it constitutes, therefore, on the whole, neither a debit nor a credit. The banker who issues twenty thousand pounds in notes, and lends in consequence twenty thousand pounds to the merchants on the security of bills accepted by them, states himself in his books to be debtor to the various holders of his notes to the extent of the sum in question; and states himself to be the creditor of the accepters of the bills in his possession to the same amount. His valuation, therefore, of his own property, is the same as if neither the bills nor the bank notes had any existence. Again, the merchants, in making their estimates of property, deduct the bills payable by themselves, which are in the drawer of the banker, and add to their estimate the notes of the banker which are in their own drawer; so that the valuation, likewise, of the capital of the merchants is the same as if the paper had no existence. The use of paper does not, therefore, introduce any principle of delusion into that estimate of property which is made by individuals. The case of gold, on the other hand, differs from that of paper, inasmuch as the possessor of gold takes credit for that for which no man debits himself. The several commercial capitals of traders, as estimated in their books, would unquestionably be found, if deducted from their other property and added together, to corre-

spond in amount with a general estimate of the commercial stock of the country, calculated under the several heads already stated.

"It is true, that men, in estimating their share in the public funds of the country, add to their estimate a debt due to them which no individual deducts from his valuation. On this head it may be observed, that the nation is the debtor. But the commercial capital, which has been described, exists independently of capital in the public funds. The man in trade has property in trade. If he has property in the stocks, he has the property in trade in addition to it. In speaking, therefore, of the commercial capital, whether of the nation or of an individual, the idea that any part of it is composed either of the paper credit, or of the stocks of the country, is to be totally excluded." p. 19—22.

*Chap. II. Of Trade by Barter.—Of Money.—Of Bills of Exchange and Notes.—Of Bills and Notes, considered as discountable Articles.—Of fictitious Bills, or Bills of Accommodation.*

The nature of barter is defined, and money is stated to be introduced as more convenient and portable to measure the value of other commodities; from this the author describes bills of exchange and promissory notes as the simplest forms in which it may be supposed that paper credit will exist, and shews the difference between a real and fictitious bill.

*Chap. III. Of circulating Paper.—Of Bank Notes.—Of Bills considered as circulating Paper.—Different Degrees of Rapidity in the Circulation of different Sorts of circulating Medium, and of the same Sort of circulating Medium at different Times.—Error of Dr. A. Smith.—Difference in the Quantities wanted for effecting the Payments of a Country in consequence of this Difference of Rapidity.—Proof of this taken from Events of 1793.—Fallacy involved in the Supposition that Paper Credit might be abolished.*

*Chap. IV. Observations of Dr. Smith respecting the Bank of England.—Of the Nature of that Institution.—Reasons for never greatly diminishing its Notes.—Its Liability to be exhausted of Guineas.—The Suspension of its Cash Payments, not owing to too great Issue of Paper, nor to too great Loans.—Propriety of Parliamentary Interference.*

*Chap. V. Of the Balance of Trade.*

—*Of the Course of Exchange.—Tendency of an unfavourable Exchange to take away Gold.—Of the Probability of the Return of Gold.—Of the Manner in which it may be supposed that the exported Gold is employed on the Continent.—Reasons for having renewed the Law for suspending the Cash Payments of the Bank of England.*

*Chap. VI. Error of supposing that Gold can be provided at the Time of actual Distress.—Reasons for not admitting the Presumption that the Directors of the Bank must have been to blame for not making, before-hand, a more adequate Provision.*

The subjects of these chapters are treated at considerable length, and so closely connected that we cannot well select an extract that would not exceed our limits.

*Chap. VII. Of Country Banks.—Their Advantages and Disadvantages.*

This chapter begins with stating the number of country banks taken at three periods. In the year 1797 it amounted to three hundred and fifty-three; in 1799 to three hundred and sixty-six; and in 1800 it was found to be three hundred and eighty-six. The history and description of country banks are detailed, and the author states the following advantages as arising from them:

"They have afforded an accommodation to many descriptions of persons, but more especially to those who are engaged in commerce. They may be regarded as an effect of that division of labour which naturally takes place in every opulent country." p. 164.

"Country banks are also useful, by furnishing to many persons the means of laying out at interest, and in a safe manner, such money as they may have to spare. Those banks in particular, which give interest notes for very small sums, afford to the middling and to the lower class of people an encouragement to begin to lay up property, and thus to make provision for the time of sickness or old age. Country banks also furnish a very convenient method of distributing to one class of men the superfluity of another. All who have money to spare know where they can place it, without expence or loss of time, not only in security, but often with pecuniary advantage; and all commercial persons of credit understand in what quarter they can obtain such sums,

in the way of loan, as their circumstances will fairly warrant them in borrowing. While country banks thus render a benefit of the first magnitude to fair and prudent commerce, they are important barriers against rash speculation, though not unfrequently they are loudly accused of favouring it. However some few banks may have subjected themselves to this charge, banks in general, and particularly those which have been long established, take care to lend the sums which have been deposited in their hands, not to the imprudent speculator, or to the spendthrift, by whom they are in danger of suffering loss, but to those who, being known to possess some wealth, and to manage their concerns with prudence, give proof that they are likely to repay the loan. Borrowers of this class are not apt to enter into very large and perilous undertakings; for they are unwilling to risk the loss of their own capital. Bankers, especially men of eminence, feel a special motive to circumspection, in addition to that which operates with other lenders. The Banker always lends under an impression that, if he places in any one a boundless or immoderate confidence, the imprudence will necessarily be known, in case the borrower should fail, as the affairs of every bankrupt are laid open to the body of creditors; and that his rashness is, therefore, liable to become the subject of conversation among his customers. Indiscretion of this kind, even if the particular instance be of no prominent magnitude, may thus prove an occasion of injuring the character and credit of the banking house, and of lessening the general profits of the business." *A. 163—166.*

It is also argued, that "the banker enjoys, from the nature of his situation, very superior means of distinguishing the careful trader from him who is improvident; and consequently measures his confidence by this knowledge. And that country banks have been highly beneficial, by adding, through the issue of their paper, to the productive capital of the country \*." By this accession our ma-

nufactures, unquestionably, have been very much extended, our foreign trade has enlarged itself, and the landed interest of the country has had a share of the benefit. The common charge which is brought against country banks, of having raised up a fictitious capital in the country, admits of the following answer. They have substituted, it is true, much paper in the place of gold; but the gold which has gone abroad has brought back, as Dr. Smith observes, valuable commodities in return. The guinea spared from circulation has contributed to bring home the timber which has been used in building, the iron or the steel which has been instrumental to the purposes of machinery, and the cotton and the wool which the hand of the manufacturer has worked up. The paper has thus given to the country a *bond fide* capital which has been exactly equal to the gold which it has caused to go abroad; and this additional capital has contributed, just like any other part of the national stock, to give life to industry.

" It has lately been objected to paper credit, that, by supplying the farmers with large loans, it has enabled them to keep back their corn from the market, and enhance the price. It is true, that farmers, both in the last and many preceding years, may have obtained larger loans than they would have procured if no country bank notes had existed. The capital so furnished to the farmers may possibly

be so, that the most judicious operations of banking can increase the industry of the country. 'Dead stock,' he observes, 'is converted into active and proper stock.' Whether the introduction of the use of paper is spoken of as turning dead and unproductive stock into stock which is active and productive, or as *adding* to the stock of the country, is much the same thing. The less the stock of gold is, the greater will be the stock of other kinds; and if a less stock of gold will, through the aid of paper, equally well perform the work of a larger stock, it may be fairly said that the use of paper furnishes even *additional* stock to the country. Thus, for example, the use of a new sort of machinery, which costs less in the erection than that which was employed before, and which just as effectually does the work required, since it enables the owner to have always more goods in the course of manufacture, while he has exactly the same means of manufacturing them, might not improperly be described as adding to the stock of the country.

\* Dr. Smith remarks, that it is not by augmenting the capital of the country, but by rendering a greater part of that capital active and productive than would otherwise

have induced some of them, at certain times, to keep in hand a larger quantity of grain than they would otherwise have found it convenient to hold. We know, however, that the general stock of grain in the autumn of 1800 was particularly low. Since, therefore, but a small part of the capital of the farmers, whether borrowed or their own, was then vested in grain, the principal share would probably be laid out on their land, and would increase its produce; for unquestionably the value of a crop obtained from a farm depends chiefly on the sum employed in its cultivation and improvement. Country bank notes have thus added to the general supply of grain, and by doing so, have contributed to prevent a rise in its price; they have probably, in this manner, afforded much more than a compensation for any temporary advance in price to which they may have given occasion, by enabling farmers to keep a larger quantity in hand. The very possession of a large quantity in hand is to be considered as, in general, a benefit rather than a disadvantage; for it is our chief security against scarcity, and consequently also against dearness. To the want of a larger surplus stock at the end of the years 1799 and 1800 is to be ascribed, in a great degree, the subsequent high price of provisions. The tendency, therefore, of country bank paper to increase generally the stock of grain in the hands of the farmer is to be ranked among the advantages of country banks. The tendency to increase it at the particular time of actual scarcity, is to be classed among the evils which they produce; and it is an inconsiderable evil, which is inseparable from a great and extensive good. To those who are disposed to magnify this occasional evil, it may be further observed, that the farmer is enabled to enlarge his stock by the increase of his own as well as of the general wealth, much more, no doubt, than by the share which he obtains of that particular part of the new capital of the kingdom which is created through the substitution of bank notes for gold; only a portion, therefore, of the mischief complained of is to be referred to country bank notes; it is principally to be ascribed to the growing riches and prosperity both of the

farmers and other inhabitants of the country.

"It is no small additional recommendation of the use of our paper, that the public draws a large yearly revenue from the tax imposed on bills and notes. If paper credit did not exist, a sum equal to that which is thus raised must be supplied by taxes either burthening the industry, or paid out of the property of the people. The public has, since the late additional tax, become a very considerable sharer in the profits of the country bankers' business.

"Since, therefore, a paper medium has served the purposes which have been described, and has been, generally speaking, quite as convenient an instrument in settling accounts as the gold which it has displaced, the presumption in favour of its utility seems to be very great; and, if it could be added, that no other effects than those which have as yet been stated have arisen, or are likely to arise from it, the advantage of it would be beyond dispute. To reproach it with being merely a fictitious thing, because it possesses not the intrinsic value of gold, is to quarrel with it on account of that quality which is the very ground of its merit. Its merit consists in the circumstance of its costing almost nothing. By means of a very cheap article the country has been, for some years, transacting its money concerns, in which a very expensive material had previously been employed. If this were the whole question, the substitution of paper for gold would be as much to be approved as the introduction of any other efficacious and very cheap instrument in the place of a dear one. It would stand on the same footing with the substitution, for example, of cast iron for wrought iron or steel; of water carriage for land carriage; of a steam engine for the labour of men and horses; and might claim a high rank among that multitude of ingenious and economical contrivances to be found among us, by the aid of which we have attained to the present unrivalled state of our manufactures and commerce."

p. 167—171.

The author proceeds "to urge some very solid objections against the system of banking in the country." As it is argued at great length, we can only

give the proposition which contains the first objection; which is, "The tendency of country banks to produce, occasionally, that general failure of paper credit, and with it that derangement and suspension of commerce, as well as intermission of manufacturing labour." p. 172.

"Another evil attending the present banking system in the country is the following:

"The multiplication of country banks issuing small notes to the bearer on demand, by occasioning a great and permanent diminution in our circulating coin, serves to increase the danger, lest the standard by which the value of our paper is intended to be at all times regulated should occasionally not be maintained." p. 187, 188.

The arguments in support of the objection are thus closed: "We are apt to think that it is the interchange of the usual gold coin for paper at home, which alone maintains the value of our paper; and we are partly, on this account, much more anxious to detain our gold at home, than we are to discharge, by means of it, an unfavourable balance of trade, and thereby to improve our trade with foreign countries. I apprehend, however, that an unfavourable course of exchange, which the export of our gold would cure, will, in many cases, tend much more to depreciate our paper, than the want of the usual interchange of gold for paper at home. Our coin itself, as has been already remarked, when paper is depreciated, passes not for what the gold in it is worth, but at the paper price; though this is not generally observed to be the case. It is the maintenance of our general exchanges, or, in other words, it is the agreement of the mint price with the bullion price of gold, which seems to be the true proof that the circulating paper is not depreciated." p. 190, 191.

*Chap. VIII. Of the Tendency of a too great Issue of Bank Paper to produce an Excess of the Market Price above the Mint Price of Gold.—Of the Means by which it creates this Excess, namely, by its Operation on the Price of Goods and on the Course of Exchange.—Errors of Dr. A. Smith on the Subject of excessive Paper.—Of the Manner in which the Limitation of the Quantity of the Bank of England Paper serves to*

*limit the Quantity, and sustain the Value of all the Paper of the Kingdom.*

This chapter introduces "a third objection to country banks, which is, the influence which their notes are supposed to have in raising the price of articles.

"By the principles which shall be laid down in this chapter, I propose to prove, that, though a general increase of paper has this tendency, the objection, when applied to the paper of country banks, is particularly ill-founded." p. 192.

*Chap. IX. Of the Circumstances which cause the Paper of the Bank of England, as well as all the other Paper of the Country, to fail of having their Value regulated according to any exact Proportion to the Quantity of Bank of England Notes.*

*Chap. X. Objections to the Doctrine of the two preceding Chapters answered.—Of the Circumstances which render it necessary that the Bank should impose its own Limit on the Quantity of its Paper.—Effect of the Law against Usury.—Proof of the Necessity of restricting the Bank Loans, drawn from the Care of the Transfer of Capital to Foreign Countries.*

*Chap. XI. Of the Influence of Paper Credit on the Price of Commodities.—Observations on some Passages of Montesquieu and Hume.—Conclusion.*

**LXXXVIII. TRAVELS IN ITALY,** by the late Abbé Barthelmy, Author of the *Travels of Anacharsis the Younger*; in a Series of Letters written to the celebrated Count Caylus. With an Appendix containing several Pieces never before published. By the Abbé Winkelmann, Father Jaquier, the Abbé Zarillo, and other learned Men. Translated from the French.

**I**N the fifth letter the Abbé gives the following description of Rome: "I wrote you an account of the impression made on me by the gallery at Florence; but I was then like the mouse in la Fontaine, to whom the smallest hillocks appeared as mountains. Rome has altered all my notions, it has overwhelmed me, and I can give you no account of it.

"I passed two hours in the Capitol, and have seen nothing. Theenor-

mous collection of statues, busts, inscriptions, and bas-reliefs, amassed together in this palace by the care of the late popes, exhaust admiration. Let us hope no longer to form collections like this. We live in an iron country as antiquaries; it is in Italy alone we must make researches; never can we surpass the Romans but in Rome. I blush a thousand times a day at those infinitely little relics which are preserved in our infinitely little cabinet of antiques, and am ashamed of having shewn them to strangers. What must they have thought of the interest which I took in all those bronzes of seven or eight inches high, and of those two or three mutilated heads, the greatness and scarceness of which I wanted them to admire? Why was I not then aware of all this?

"Figure to yourself vast apartments, I will not say ornamented, but filled, filled even to a thronging, with statues and all sorts of remains; a cabinet almost as large as the cabinet of medals, full of busts of philosophers; another of busts of emperors; gallery after gallery, corridors, stair-cases, in which nothing is to be seen but grand statues, grand inscriptions, grand bas-reliefs, consular calendars, an ancient plan of Rome in Mosaic colossal, Egyptian statues in basalthus or in black marble. But why mention particulars? We find here ancient Egypt, ancient Athens, ancient Rome." p. 28, 29.

In the thirty second is the following description of a tomb at Rome: "Over one of the side doors of St. Peter's Church are the statue and tomb of Alexander VII. The door is small, and opens, with a curtain before it, to a little corridor, which is rather dark. There Bernini has stationed Death in the act of lifting up the curtain. This hideous figure, suspended at the top of the tenebrous cave, the destructive scythe, the curtain, which by its speedy fall is forever to conceal from human sight the pope's remains, the attitude of the grim monster, full of impatient motion, as he ought always to be depicted, with a thousand other accessory ideas, but natural, simple, and grand, all this inspires terror; it fixes our ideas on the tomb open before us, and on that alone, and therefore it is that it produces so forcible an effect."

p. 168.

In the Appendix is an account of the different modes of manufacturing and employing glass among the ancients, in which it is observed, that 'besides the different vessels made of this substance, glass was employed various other ways.

"If we may believe Papus of Alexandria, a writer of the fourth century, Archimedes made a sphere of glass, *vitreum cælum*, which represented the motions, distances, and proportions of the heavenly bodies.

"Houses, according to Seneca, were lined with squares of glass, called *quadrature vitriæ*, (epis. 86.). But who can now endure such homely furniture? Unless his walls shine with large and high priced globes, and the roofs of his apartments are covered with glass, he thinks himself poor and miserable," p. 234.

It is also added, "The following passage in Herodotus leads us to suppose that the Ethiopians placed their dead in glass coffins. "Let us next consider their sepulchres, which are said to be constructed of glass. When dead, they dry the body, cover it completely with plaster, and exhibit it ornamented with pictures resembling the deceased. They then dig a grave, and cover it with glass, through which the body is visible, neither emitting a disagreeable smell, nor shewing any signs of corruption, &c.

"Thucydides, speaking of the manner in which the Ethiopians dispose of their dead, says in the third book of his history, some throw them into the river; others preserve them in their houses, after having inclosed them as it were in a coffin of glass.

"I shall cite another passage of the same author, taken from the sacred book. The Ethiopians conduct the funerals of their dead in a very singular manner. The body is first salted to keep it from putrefaction, and then placed in a grave covered with glass, that it may be seen through as we read in Herodotus. But Ctesias Cnidius denies this, telling us that the bodies indeed are salted, but never inclosed in glass; for the likeness of the dead could not in that way be retained, as the body would first become shrivelled and parched, and then totally decay. A hollow statue of gold is therefore cast to contain the body, and this being placed in some conspicuous situation and covered with glass, it may be said that a similitude is exhibited

through glass. It is in this manner the funerals of the rich are solemnized, while persons of smaller fortunes are deposited in statues of silver, and the poor in baked clay. Glass is common to all, Ethiopia producing it in such abundance that it is found every where by the inhabitants.

"These passages are attended with some difficulty. From one we are led to believe that the glass with which they covered the dead was common glass, and had been cast, while another, affirming that this glass was found in abundance in Ethiopia, gives us reason to suppose nothing more is meant than transparent stone. Bochard, in his *Hierozoicon* (*part post, l. vi. cap. 16.*) will not admit that it was this stone, which, according to him, was not sufficiently abundant to supply the tombs of all the dead. Arrian (*l. vi. c. 4.*) expressly says, that it is only to be found in a corner of Ethiopia. Bochard, after adducing several reasons, tells us, that by the fossile glass mentioned by the ancients we ought to understand a sort of crystal, which is very common in Ethiopia. I am inclined to think, however, that these kind of coffins were of ordinary glass, and that Herodotus and Ctesias have injudiciously confounded it with the transparent stone.

"Pliny, speaking of precious stones, (*l. xxxvii. sect. 26.*) says, 'they are well imitated in glass, but like other counterfeit gems are sure of detection.'

"Trebellius Pollio (*in Gallien.*) relates, that a lapidary having sold the empress some glass stones for real jewels, she detected the fraud, and as she wished to be revenged, the emperor Gallienus ordered the lapidary to be exposed to a lion, but contrived secretly, that instead of a lion a capon should be put into the cage. The spectators being surprised at so singular a circumstance, the emperor desired they might be told that it was one imposture punished by another."

*p. 234—238.*

On the subject of the antiquities of Herculaneum is the following account: "The different descriptions of things that have been dug out of the ruins of Herculaneum would furnish matter for numerous heads; but I stop at the manuscripts, conceiving them of the greatest importance. To form of them an accurate idea, conceive a strip of paper of an indefinite length,

and about twelve inches wide. Throughout the length of this paper are several columns of writing, distinct from each other, and proceeding from right to left. When finished, it is so rolled up, that in opening the manuscript you perceive the first column or page of the work, and so on as you unroll it, the last being in the inner part of the roll.

"The manuscripts of Herculaneum were found in an apartment of a palace that has not yet been thoroughly cleared. They are of Egyptian paper, and of the colour of charcoal. It was a long time before any mode could be devised of unrolling them, and in this dilemma some of them were cut with a knife longitudinally, as we divide a cylinder in the direction of its axis. This mode of proceeding disclosed the writing to view, but completely destroyed the work. The different strata of the paper adhered so closely together, that in attempting to separate them they were reduced to ashes, and all that could be obtained was a single column or page of a manuscript that consisted, perhaps, of a hundred.

"Under these circumstances a patient and persevering monk suggested the mode of completely unrolling the paper. He made some attempts, which occupied a considerable portion of time, but in which by degrees he was successful. He goes on with his tedious labour, and in the same manner gradually and slowly succeeds. His plan is this. Having found the beginning of the manuscript, he fastens to the exterior edge some threads of silk, which he winds round so many pegs inserted in a small frame. These pegs he turns with the utmost precaution, and the manuscript is imperceptibly unrolled. Little is to be expected from the first few layers of the paper, which in general are either torn or decayed. Before any pages of a work can be obtained, the manuscript must be unrolled to a certain depth, that is, till the part appears that has suffered no other injury than that of being calcined. When a few columns have been thus unrolled, they are cut off, and pasted on linen. For unfolding one of these manuscripts several months are requisite, and hitherto nothing has been obtained but the last thirty eight columns of a Greek work against music, by one Philodemus, who is mentioned by

Strabo and other ancient writers.\* His name and the subject of his work were fortunately at the end of the manuscripts. In the course of these thirty-eight columns a few deficiencies occur; but the writing in general is very legible and fine." p. 245—247.

From a dissertation on the antiquities of Rome we extract the following description of their mausoleums.

" Augustus exhorted the senators to contribute to the embellishment of Rome, while his successors hardly left them the liberty of adorning their sepulchres. I shall dwell a little on these edifices, the more fully to display the taste and spirit of the Romans in their monuments. I saw at Pallazzolo, on the lake Albanus, a picture, of which I have no where found an explanation. On the front of a rock, close to the lake, are engraved twelve fasces, a curule chair, a sceptre crowned by an eagle, and at the foot of the rock an inscription which is not legible; while on the upper part several pieces of marble are erected in the form of pyramids, in the same manner as the tomb of Mausolus is represented to us. Adjoining the steps, a narrow passage leads to a room eleven feet two inches long, by nine feet six inches wide: the whole is graven, cut, and dug in the rock. It were superfluous to observe, that this monument belongs to the days of the republic. This is evident from the simplicity of the design and solidity of the work: but we must remark, that its form was borrowed either from the Egyptians or Etruscans; for it was equally common to both these nations, and was adopted by the Romans, not only for the tomb of Cestius which still subsists, but for other sepulchres, which time has destroyed. On some occasions, these pyramids were in the shape of cones, and placed on a square basis: such in reality are those seen by the tomb at the lake Albanus, which erroneous tradition has ascribed to the Curiatii.

" Most of the mausoleums constructed about the time of the first

emperors, that of Cecilia Metella for instance, two miles from Rome, that of the Plautian family near Tivoli, and that of Plancus at Cajeta, seem to partake of this form. They are large round towers, placed on square basements. These towers were sometimes surrounded by a range of columns, a circumstance which leads me to suspect that the celebrated temple of the Sybil, seen at Tivoli, with the following inscription L. GELLIO. L. F., was the tomb of the Gellia family.

" These mausoleums are remarkable for a style of simplicity, which was soon relinquished for that increasing magnificence and luxury, which we have traced in the history of ancient monuments. In Strabo's time, that of Augustus was considered as one of the finest edifices in Rome; that of Adrian, the massy part of which forms the Castle of St. Angelo, was decorated with two rows of pillars, and to that of Severus seven rows had been assigned. In fine Heliogabalus caused a tower to be erected, which was to be decorated with gold and precious stones, whence, in case of surprise, he might throw himself headlong, and this, as he said, that he might die in the bosom of luxury.

" The tombs were placed along the highways which led to Rome. Modern refinement would be shocked at such a custom. The Romans wished by this to be always in the presence of posterity, and to induce their heirs to attend to the preservation of monuments thus exposed to the eyes of the public. Those of the principal families bordered the Appian and Flaminian ways, which were the most frequented outlets from Rome to the provinces; the first leading to the south and the east, the second to the north and the west."

This work is comprised in one 8vo. volume of 408 pages.

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#### LXXIX. POEMS, by MRS. OPIE. With a Plate, designed by Opie, engraved by Reynolds.

THE poems in this duodecimo volume are the following:  
Sonnet to Winter — The Dying Daughter to her Mother — Allen Brooke of Windermere — The Maid of Corinth to her Lover — The Mourner — To the Glow-worm — The Negro Boy's Tale — Lines written at Norg<sup>a</sup>

\* Mr. Charles Rofini published, in 1793, at Naples, the third book of this work, entitled *Italiæ Mœvius*, to which Professor Schütz immediately directed his attention, and in 1795 favoured the world with his observations. These are all the fruits that have yet been reaped from the discovery, almost miraculous, of so many manuscripts.

wich on the first News of Peace—  
Lines for the Album at Cossey, the  
Seat of Sir William Jerningham, Bart.—  
The Voice of him I love—The  
Complaint—Address of a Felon to his  
Child on the Morning of his Execution,  
respectfully inscribed to the  
Philanthropic Society—The Virgin's  
First Love—Stanzas written under  
Æolus's Harp—Consumption—Epi-  
gram—Lines addressed to Mr. Biggs—  
Fatherless Fanny—The Despairing  
Wanderer—The Orphan Boy's Tale—  
Symptoms of Love—Lines respect-  
fully inscribed to the Society for the  
Relief of Persons imprisoned for Small  
Debts—To Twilight—Epistle to a  
Friend, on New-year's Day 1802—  
On reading, since the Duke of Bed-  
ford's Death, Mr. Burke's Letter re-  
flecting on his Grace.

From the Negro Boy's Tale we se-  
lect the part in which he petitions a  
young lady just ready to embark for  
England to take him with her.

" Missa, poor Zambo cried, sweet  
land  
Dey tell me dat you go to see,  
Vere, soon as on de shore he stand,  
De helpless Negro slave be free.  
Ah! dearest missa, you so kind!  
Do take me to dat blessed shore,  
Dat I mine own dear land may find,  
And dose who love me see once more.  
Oh! ven no slave, a boat I buy,  
For me a letel boat vould do,  
And over wave again I fly  
Mine own loved negro land to view.  
Oh! I should know it quick like tink,  
No land so fine as dat I see,  
And den perhaps upon de brink  
My moder might be look for me!  
It is long time since lass ve meet,  
Ven I vas take by bad vite man,  
And moder cry, and kiss his feet,  
And shrieking after Zambo ran.  
O missa! long, how long me feel  
Upon mine arms her lass embrace!  
Vile in de dark, dark ship I dwell,  
Long burn her tear upon my face.  
How glad me vas she did not see  
De heavy chain my body bear;  
Nor close, how close ve crowded be,  
Nor feel how bad, how sick de air!  
Poor slaves!—but I had best for-  
get.  
Dey say (but teaze me is deir joy)  
Me grown so big dat ven ve meet  
My moder vould not know her boy.

Ah! sure 'tis false! but yet if no,  
Ven I again my moder see,  
Such joy I at her sight would show  
Dat she vould tink it must be me.  
Den, kindest missa, be my friend;  
Yet dat indeed you long become;  
But now one greatest favour lend,  
O find me chance to see my home!  
And ven I'm in my moder's arms,  
And tell de vonders I have know,  
I'll say, most best of all de charms  
Was she who feel for negro's woe.  
And she shall learn for you dat prayer  
Dey teach to me to make me good;  
Though men who sons from moders  
tear  
She'll tink teach goodness never  
could.  
Dey say me should to oders do  
Vat I vould have dem do to me;—  
But if dey preach and practise too,  
A negro slave me should not be.  
Missa, dey say dat our black skin  
Be ugly, ugly to der sight;  
But surely if dey look vidin,  
Missa, de negro's heart be vite.  
Yon cocoa nut no smooth as silk,  
But rough and ugly is de rind;  
Ope it, sweet meat and sweeter milk  
Vidin dat ugly coat we find.  
Ah missa! smiling in your tear,  
I see you know vat I'd impart;  
De cocoa husk de skin I vear,  
De milk vidin be Zambo's heart.  
Dat heart love you, and dat good  
land  
Vere every negro slave be free,—  
Oh! if dat England understand  
De negro's wrongs, how wrath she  
be!  
No doubt dat ship she never send  
Poor harmless negro slave to buy,  
Nor vould she e'er de wretch be-  
friend  
Dat dare such cruel bargain try.  
O missa's God! dat country bless!  
(Here Anna's colour went and came,  
But saints might share the pure dis-  
tress,  
For Anna blush'd at others' shame.)  
But, missa, say; shall I vid you  
To dat sweet England now depart,  
Once more mine own good country  
view,  
And press my moder on my heart?  
Then on his knees poor Zambo fell,  
While Anna tried to speak in vain:  
The expecting boy she could not tell  
He'd ne'er his mother see again."

## THE ORPHAN BOY'S TALE.

" Stay, lady, stay, for mercy's sake,  
 And hear a helpless orphan's tale !  
 Ah ! sure my looks must pity wake,—  
 'Tis want that makes my cheeks so pale.  
 Yet I was once a mother's pride,  
 And my brave father's hope and joy ;  
 But in the Nile's proud fight he died,  
 And I am now an ORPHAN BOY.  
 Poor foolish child ! how pleas'd was I,  
 When news of Nelson's victory came,  
 Along the crowded streets to fly  
 And see the lighted windows flame !  
 To force me home my mother sought;  
 She could not bear to see my joy :  
 For with my father's life 'twas bought,  
 And made me a poor ORPHAN BOY.  
 The people's shouts were long and loud ;  
 My mother, shuddering, closed her ears ;  
 Rejoice ! rejoice ! still cried the crowd,  
 My mother answered with her tears.  
 Why are you crying thus, said I,  
 While others laugh and shout with joy ?  
 She kissed me,—and, with such a sigh !  
 She call'd me her poor ORPHAN BOY.  
 What is an orphan boy ? I said,—  
 When suddenly she gasp'd for breath,  
 And her eyes closed ;—I shriek'd for aid,—  
 But, ah ! her eyes were closed in death.  
 My hardships since I will not tell :  
 But, now no more a parent's joy,  
 Ah ! lady,—I have learnt too well  
 What 'tis to be an ORPHAN BOY.  
 Oh ! were I by your bounty fed !  
 Nay, gentle lady, do not chide,  
 Trust me, I mean to earn my bread ;  
 The sailor's orphan boy has pride.  
 Lady, you weep !—Ha ! this to me !  
 You'll give me clothing, food, employ ?—  
 Look down, dear parents ! look, and see  
 Your happy, happy ORPHAN BOY."

p. 149—151.

*On reading, since the Duke of Bedford's Death, Mr. Burke's Letter reflecting on his Grace.*

" Such were the stern reproofs, illustrious shade !  
 That once to thee a warning voice convey'd ;  
 Thus he, whose eloquence enchanteth the world,  
 Against thy head his powerful thunders hurled ;  
 Thus thy bright path the modern Tully crossed,  
 The sorrowing parent in the statesman lost ;  
 Thus he, whose praise thou hadst been proud to share,  
 To stop thy progress bade his lightnings glare.  
 But, had not death those lips in silence closed  
 Which still by turns each varying passion roused,—  
 Had that afflicted genius lived to see  
 The increasing merit that distinguish'd thee,  
 And then beheld thee from the world removed,  
 When most deserving and when most beloved,  
 He would, forgetting all his anger past,  
 O'er thy fair fame his sheltering wings have cast ;  
 Thy 'few and idle years' no longer scorn'd,  
 But as a public loss thy death be-mourn'd,—  
 Nor thee 'a poor rich man' have dar'd to deem,  
 But own'd him truly rich whom all esteem,—  
 No longer thought 'derivative thy worth,'  
 But owned thy virtues nobler than thy birth ;  
 And, while too well he felt the parents' woe,  
 When doom'd a darling offspring to forego,  
 Fated to follow to the silent grave  
 The child whose opening virtues transport gave,  
 He, as he sorrowed for thy early doom,  
 And saw in fancy thy untimely tomb,  
 Would, urg'd by mournful envy, thus have cry'd—  
 ' Blest were his parents !—they before him died !'

p. 190—192.

**LXXX. THE TRUE CHURCHMEN  
ASCERTAINED; or, An Apology for  
those of the Regular Clergy of the  
Establishment, who are sometimes  
called Evangelical Ministers: occa-  
sioned by the publications of Drs. Par-  
ley, Hey, Croft; Messrs. Daubeny,  
Ludlam, Polwhele, Fellowes, the Re-  
viewers, &c. &c. By JOHN OVERTON, A. B.**

THE method adopted by the author of this work is thus explained in the preface. "The manner in which the subject is here treated, is as old-fashioned as the doctrine which is defended. A leading characteristic of this is, to advance nothing without PROOF; to claim credit for nothing which is not either founded in argument, or supported by testimony; and, in the use of this testimony, to admit nothing at second hand, but to bring forward the vouchers to speak for themselves, or, at the least, to specify their names, and characters, and places of abode. This, it must be confessed, is a process which, besides being unfashionable, is liable to many serious objections and inconveniences. Who knows not how much more difficult it is to prove than barely to affirm, almost in the plainest matter? Who sees not the drudgery and tediousness of such a procedure, and the awkward appearance of the margin which it occasions? And how shall all this be endured? How much more easy and compendious a method of treating an opponent it is, to class him at once with persons whose principles or characters are generally obnoxious, with whom he may happen to hold some things in common; and constantly to assail him with their absurdities! How much more simple a process it is, to get furnished with a few indefinite terms of abuse, which, as the late excellent Bishop Horne affirms of them, 'always signify what the imposers please to mean and the people to hate;' and with these, as with a sort of magic, to overwhelm him at a stroke.

" Tedious however, as the mode of investigation here adopted is, in questions of fact, of which kind the present enquiry must chiefly be considered, the wisdom of ages has discovered no method so certain for arriving at truth. And really, there is

no end of regarding what angry opponents merely affirm of each other. On this plan, the chief of the apostles may be represented as 'mad,' and Christ himself charged with *immorality* and *obnoxious connections*.\* Nor do sheer vulgar prejudices, suppositions that those who differ from us, in religious opinion are a kind of monsters in the creation, at all change their nature, whether they proceed from the 'great 'vulgar' or the small, from the chair of some learned seminary or from that of the nursing room." Preface, p. vi-viii.

Judging by the quotations made from the works to which this is opposed the above paragraph appears to be a just contrast to represent the conduct of each party.

In discussing this subject our author divides his work into nine chapters, in the first of which the main question is stated, and urged against the assailants, from their *conduct in subscription*,—their *own concessions*,—and the *complaints of several eminent Bishops*.

Chap. II. contains *The real sense of the articles and doctrines of our Reformers*, investigated, and appealed to, on the question. In this chapter are three sections. Sect. 1. The true interpretation sought, from—our *different forms* as they illustrate and explain each other; the *title*, and *preamble annexed to the articles*; the *circumstances and object of our reformers*; their *other public and approved writings*; and the *authorities they respected*. Sect. 2. The true interpretation of the Articles further sought from the known *private sentiments of our Reformers*.

Chap. III. An Examination whose teaching most resembles that of our Church and her Reformers, in respect to the *use* made of the peculiar Doctrines of the Gospel, and the necessity of *practical Christianity*.

From this chapter, wherein the various opinions concerning real membership of the Church of England and of Christ are stated and examined, we give the following extracts:

" But let us see how the teachers in question speak, with respect to the necessity of internal and practical Christianity, in order to salvation.—The Antijacobin Reviewers then, in opposition to those who contend for

See Matth. xi, 19, and Acts xxvi. 24.

this kind of religion, say, 'our church supposes *all* who are baptized to be in a state of salvation<sup>1</sup>.' Now if this phrase has any meaning, as it is here used, it must mean *ALL*, whatever be their characters; for that baptized persons, who possess a Christian character, are in this state, the divines they are opposing do not deny. By 'a state of salvation' they must also be understood to mean, a state in which if men die, they will inherit the kingdom of heaven; for that all professing Christians are so far in a state of salvation, as to enjoy church privileges, and the means of salvation, nobody denies.

"Mr. Daubeny, in like manner, sees no difference between the true church of Christ and the national church; represents professed membership with this national society, as forming the line of distinction between the world which lieth in wickedness and a state of condemnation before God, and those who are in a state of sanctification and salvation; and speaks indiscriminately of all who have been regularly baptized, and remain in the established communion, as 'members of Christ's body,' 'partakers of Christ's spirit,' 'the peculiar property of Christ,' and as having 'a peculiar interest in him:' in other words, as 'translated from the world,' 'delivered from the powers of darkness,' and heirs with Christ 'of an eternal kingdom.'<sup>2</sup> 'Every Christian,' that is, every professed Christian, he says again, after being called to reconsider the subject, who 'is living in a state of communion with the Church,' namely with that 'visible society' of Christians, 'where the episcopal form of government is to be found, *is in the sure road to salvation*'<sup>3</sup>. Yet surely the sign of schism may be heinous, the ministrations of self-constituted teachers presumptuous and ineffectual, and the advantages of a conscientious adherence to our established church inestimable, and this consequence not soliloquy." p. 115, 116.

"Mr. Polwhele considers it among the greatest extravagancies, to think unfavourable of the state of many

<sup>1</sup> April, 1799, p. 69.

<sup>2</sup> Guide, p. 15, 16, 171, 172, 234, and passim.

<sup>3</sup> Appendix, Letter 7. p. 452, quoted also in the Anti-jacobin Review, Feb. 1800, p. 141.

<sup>4</sup> Letter to Dr. Hawker, p. 38.

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who every Lord's Day attend the service of the church.<sup>4</sup> Yet surely he must have heard of the sin of pharisaism, and the mere 'form of godliness,' which our Lord and his prophets and apostles so severely reprehend. Surely his attention to such subjects cannot be so superficial, but he must know persons who are in habits of occupying their pews in the parish church, and are yet notoriously guilty of some of those sins, of which the Scripture solemnly and repeatedly declares, 'that they who do such things shall not inherit the kingdom of God<sup>5</sup>'

"According, however, to the same notion, Dr. Paley, Dr. Croft, and their admirers, teach, that the scripture titles of 'elect,' 'called,' 'saints,' being 'in Christ,' &c. 'were intended in a sense common to *all* Christian converts,' and that the application of such titles to distinguish individuals amongst us, the professors of Christianity, from one another<sup>6</sup>, argues the greatest ignorance and presumption.

"In further conformity to this doctrine, the scripture terms and phrases 'conversion,' 'regeneration,' the becoming 'dead to sin' and 'alive from the dead,' the being made 'sons of God from children of wrath,' and all the other passages of God's word by which the change that leads from this difference in the state and characters of men is represented, these divines tell us, now 'MEAN NOTHING,' that is, as they explain it, nothing to us, or to any one educated in a christian country."<sup>7</sup> p. 117, 118.

Chap. IV. The inquiry pursued with regard to the doctrine of **ORIGINAL SIN**, and the consequent state and character of man, in this world, **AS A SINNER**.

Chap. V. The investigation continued with respect to the doctrine of **REPENTANCE**.

Chap. VI. The question prosecuted with regard to the doctrine of **JUSTIFICATION**.

In these chapters the author insists that the clergy he defends strictly and conscientiously adhere to and preach the doctrines clearly maintained in

<sup>5</sup> See 1 Cor. vi. 9, 10; Gal. v. 19—21.

<sup>6</sup> See Dr. P.'s Visitation Sermon, Carlisle, 1777, p. 11, 12; Dr. C.'s Preface to his Thoughts, &c.; and Mr. Clapham's Sermon.

<sup>7</sup> Dr. P.'s Sermon, p. 15—19, and Dr. C.'s Abiudgment of it.

the Articles and Liturgy of the Church of England, which every minister of that Church must subscribe, and swear he fully believes. But that his opponents by their writings (from which are given copious extracts) despise those very doctrines they have solemnly sworn to, and pour contempt upon those clergymen who believe their truth, and steadily support them.

Chap. VII. "The question of adherence pursued in respect to the doctrine of GOOD WORKS, with a vindication of our tenets on this head." This chapter contains three sections.

Section I. Concerning the STANDARD of morals. This the author and his friends consider to be the whole moral law of God, which the opponents represent as severe and rigid on the part of God, and maintain that the Almighty is satisfied with our defective obedience. Having noticed the duties of the first table, our author proceeds to the duties of the second. "Swearing and 'drunkenness,' and such other 'glaring vices, that make the most noise 'in the world,' they say, 'are the 'signs of thoughtless minds rather 'than of a depraved heart, !'—The vices of the universities have, doubtless, been exaggerated. In respect to Cambridge, at least, it is certainly more than poetic licence to affirm, that study languishes and emulation sleeps<sup>2</sup>. A far greater proportion of her members, it may be safely affirmed, are industrious, and, in the ordinary sense of the words, more sober and moral, than is often imagined. But there is, it must also be admitted, both here and in the sister seminary, a class who are, as the poet justly describes them, brothel-lers, impure, spendthrifts, and victims of the most complicated intemperance<sup>3</sup>. Yet, when characters of this class are objected against as unfit to be admitted into the 'Holy Order of Priests,' Dr. Croft softly styles these enormities 'the irregularities of young men,' which, he says, 'are with ingenuous minds their own remedy'."

"And will they pretend to strict notions of the moral precepts of Christianity, who can reconcile them with

the present morality of the stage? There is surely something very different in the spirit and deportment inculcated in the one and exhibited in the other. Rarely does the complete entertainment of an evening terminate without being polluted with open profanation of God's name, irreverent allusions to things sacred, or gestures and innuendos which in ordinary life would shock common modesty<sup>4</sup>. And is this consistent with 'loving God with all our heart, and in all things seeking his glory?' Is this acting according to the spirit of the seventh commandment, to seek our entertainment, or as some will have it, our moral improvement, amidst profanation and obscenity?

"But the worst is, that what is esteemed good in these amusements is good for nothing. The morality they usually inculcate, is equally at variance with the more sublime precepts of Scripture, and the plain duties of common life. It is, for the most part, founded in pride, in ambition, in excessive love of fame, in the exaltation of one virtue at the expense of another, in fiction, in extravagance, or in absurdity. The object of the conductors of those scenes is to attract and gratify the multitude, in order to gain; but chaste and correct representations of human life and manners will not effect this end. Their entertainments, therefore, are studiously accommodated to the reigning taste and appetites of their guests. And hence the very zest and soul of them consists in what is wrong, in exciting and cherishing those tempers and passions, which it is the object of Christianity to restrain and subdue; and their general tendency can only be to dissipate and corrupt.

"The foreign and poisonous trash which is now the rage, is indeed infidelity and licentiousness without a mask<sup>5</sup>. And for the rest, even Voltaire, a Deist, testifies of our 'English comedy,' that 'the incidents and language of it are those of ribaldry and debauchery<sup>6</sup>.' Archbishop Tillotson denominates the playhouse, 'the devil's chapel; the school and nursery of lewdness and vice<sup>7</sup>.' Precisely similar were the sentiments of

<sup>1</sup> Review of Policy, &c. p. 29.

<sup>2</sup> See Cowper's Task, p. 83.

<sup>3</sup> See ibid, p. 84.

Thoughts, &c. p. 84.

<sup>5</sup> See, e.g. Every one has his Fault; The Wedding Day; The Stranger; The Beggar's Opera; Pizarro, &c.

<sup>6</sup> Kotzebue's, &c. <sup>7</sup> Works.

<sup>8</sup> Works, vol. i. Sermon liii.

fathers Cyprian and Chrysostom<sup>1</sup>. The Anti-jacobin Reviewers thus pourtray the present state of the theatres in the metropolis: ‘The front boxes are almost exclusively devoted to women of the town; the lobbies swarm with them; they occupy every part of the house, with the solitary exception of the side boxes and the first circle; the rooms intended for the purposes of refreshment are like the shew-rooms of a bagnio; and it is next to impossible for a virtuous woman to walk from her box to her carriage without having her eyes offended, and her ears shocked, by the most indecent gestures, and the most obscene language. And in this most profligate exhibition, the young men are as bad as, if not worse than, the women. At a summer theatre, we have seen the performance absolutely stopped by the noise of these male and female prostitutes; and the front boxes rendered the scene of actions fit only for a brothel<sup>2</sup>.’

How therefore men who have professed themselves persuaded, they were ‘inwardly moved by the Holy Ghost to take upon them the office of ministers, for the promoting of God’s glory and the edifying of his people,’ and who have solemnly engaged that, ‘laying aside the study of the world and the flesh,’ they will labour, ‘as much as lieth in them, to fashion both themselves and others according to the doctrine and example of their master; how the ambassadors of Christ can be avowed advocates for such modes of diversion must seem extraordinary; how they can reconcile these practices with his example, and with the plain precepts of his word, which so expressly condemn all unnecessary intercourse with the wicked, all ‘corrupt communication,’ levity, ‘filthiness, foolish talking, and jesting<sup>3</sup>,’ it is surely difficult to conceive. The wonder, however, is increased, if, when they act thus, they solemnly profess, that it is their hope and wish to do ‘service to religion,’

and ‘to continue, and as far as possible improve the blessings of a regular ministry in the church of England<sup>4</sup>;’ and if, at the same time, the grand article in religion, upon which they value themselves, and on account of which they despise others, is their *pure morality!*<sup>5</sup> p. 238—241.

Here follow quotations from clergymen in favour of the stage, with the author’s animadversions. And the subject of loyalty to the king and subjection to civil government is the next topic, after which the duty of a superior in office to an inferior, namely, that of a minister to his people, is then considered, and the subject of residence is particularly noticed.

#### Section II. Concerning the SANC-TIONS OF MORALITY.

Section III. A vindication of certain INDIVIDUALS; an appeal to EXPERIENCE, and to the CONCESSIONS of our opponents on the point; and a conclusion that it is the STRICTNESS of our morality which gives the offence.

Chap. VIII. The REASONS of our adherence to the genuine doctrines of the Church of England stated; and a general APOLOGY for her doctrines.

#### Chap. IX. The Recapitulation and Conclusion.

The whole of this work makes a handsome 8vo. volume of between four and five hundred pages.

#### LXXXI. VILLAGE DIALOGUES, be-tween Farmer Littleworth and Thomas Newman, Rev. Mr. Lovegood, Rev. Mr. Dolittle, and others. By ROWLAND HILL, A. M. Vol. I.

THESE dialogues are eight in number, the first of which, entitled Cottage Piety, contains a conversation between Farmer Littleworth and his servant Thomas Newman, and exemplifies the simplicity and fervour of piety in a poor cottager with a numerous family with the content enjoyed by a mind under the influence of religion. The servant having received his religious instruction from the minister of the parish adjoining that in which the farmer

<sup>1</sup> See Milner’s History of the Church, vol. i. p. 464; vol. ii. p. 321.

<sup>2</sup> June, 1800, p. 204-5.

<sup>3</sup> See Ordination Service.

<sup>4</sup> See, e. g. Ephes. v. 1—21; 2 Cor. vi. 14—18; Rom. xii. 2; Luke vi. 20—26, &c. &c.

<sup>5</sup> See Dr. Croft’s Thoughts, &c. Preface, and p. 50.

resided, endeavours to persuade his master to give him a hearing, which is thus introduced.

"*Farmer.* Why, Thomas, you are not the worse for hearing your parson; I confess he has made you a better man than when you came home drunk with me from Mapleton fair.

"*Thomas.* A thousand and a thousand times I have thought that we were worse than the hogs we went to buy, and which I drove home the next day.

"*F.* Ah! Thomas, that was partly my fault.

"*T.* But, master, if you think I am the better for hearing our minister, why won't you come and hear him too?

"*F.* Why if I did I should be *jeer'd* at all the market over. You know, Thomas, your cottage is not in our parish; and what would our rector say, if I was to leave our church to hear Mr. Lovegood? for you know he hates him *mortal'y*; calls him all sorts of names; says he is a 'thusiast'; but what he means by it I cannot tell; and I should have as good a peal about my ears from my wife and daughters as ever I should have from the parson.

"*T.* What of all that, master, if you could but get good to your soul? for there is no good like it.

"*F.* Ah, Thomas! this is fine talk; for if I was to quarrel with our parson, I should never have any peace in the parish, and he would raise my tythes directly." p. 6.

This and the following dialogue contains a description of Thomas's manner of living, particularly his daily devotional exercises with his family; and the third, by the farmer's request, gives an account of the means by which the heart of Thomas was influenced, and his practice regulated by religion, which determines the Farmer to go and hear Mr. Lovegood.

The Farmer hears Mr. Lovegood, and is so much attracted by his preaching as, with his daughter Nancy, to hear him regularly, which introduces Mr. Dolittle the Farmer's Rector, to enquire into the reason of his absence from his parish church. The conversation is contained in the fourth dialogue, entitled, *The Church defended against false Friends and inward Foes.*

In this dialogue, after the enquiries

on the part of the Rector, and the Farmer's replies, the former expresses himself with much anger against Mr. Lovegood, but is prevailed upon to stop and take tea, to talk with Mr. Littleworth about his new religion. The Farmer having introduced many passages from the Articles, Liturgy, &c. which he had heard from Mr. Lovegood, to defend his present sentiments, the Rector introduces his explanation of such passages.

"*Dol.* Well, Master Littleworth, if you have done preaching to me, it is high time that I should begin preaching to you. I have already observed, that our reformers were good men, but not over wise; and that they may have expressed themselves unguardedly; therefore, many of our divines of the present day, and I'll assure you most of them are Bishops or Deans, or other great dignitaries, have been at a deal of pains to put a proper explanation on their words; and though I confess they have hardly as yet settled the matter among themselves, yet it seems to amount to this. Some of them think that our reformers had a *double meaning* in all they said, and that they meant both ways, for and against the same doctrine, at the same time.

"Others are of opinion, that they had but one meaning, and that is to be understood as being *just the contrary to what they say*. They who are for the *double meaning* suppose, that while some are at liberty to take them in *one sense*, yet others are at liberty also to take them in *the opposite sense*; and though, to the ignorant and the unlearned, this may appear a flat contradiction and nonsense, yet many learned divines have written very ably, on this side of the question; though I confess, in my opinion, it gives too much latitude to those modern preachers that you are now so fond of, to preach up their notions; and very specious things, to be sure, they have to say, if we let this interpretation pass. I am rather, therefore, of the opinion of those divines who have proved that our reformers, when they said *one thing* meant *another*. And if you please, sir, I'll explain myself on this subject.

"*F.* 'Las, sir, you quite stagger me! I don't know whether I stand upon my head or my heels.'

"*D.* Don't say so, sir, for I'll assure

you we are serious, and we can prove all this to be very true from the logic some of us brought from Oxford, and others of us from Cambridge; and that when we read in the article about *original*, or birth-sin, ' That it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is *very far\** gone from original righteousness; ' it is evidently to be made out by the rule of reverse: and that according to the opinion of our modern divines, there is a deal of original inherent rectitude in man, if he would but employ his reason and his conscience, to bring it forth.

" F. Though I dare not contradict the learned, yet I am sure my hardened conscience and my blinded reason never did any good.

" D. You should not have interrupted me, sir, till I had finished what I had to say; for I next must remind you of what you said about the necessity of ' Special Grace'; that we have ' no power of ourselves to help ourselves,' and that ' of ourselves we cannot but fall'; that ' we have no power to do good works, pleasant and acceptable to God, without the grace of God by Christ preventing us'; now for want of our logic, it cannot be expected you can comprehend that these expressions are to be understood by the same rule of reverse; and that now their proper meaning is, that there is a deal of power left in us though in our laps'd state; and that nothing is wanting, but for God to second our good endeavours; and that through our own proper resolutions and endeavours, if duly attended to, we shall obtain the favour of the Almighty.

" F. Why, then, sir, when I tell Sam, that he is to fetch the black horse out of the stable, he must understand that he is to bring me the grey mare. Why, I am all in anazement at this new sort of learning.

" Mrs. L. Nancy, my dear, hand that fresh toast to Mr. Dolittle. (*To Mr. Dolittle.*) Perhaps, sir, you would like a bit more with your last dish. (*Miss Nancy directly takes it into the kitchen, and comes back without it.*)

" Mrs. L. Why Nancy, child, what have you done with the toast?

\* In the original Latin, *Quam longissime, as far as possible.*

" Nancy. As you bade me, mother.

" Mrs. L. Why, I told you to hand it to Mr. Dolittle.

" Nancy. O yes, mother; but then by this new rule of reverse, I thought I was to take it away, and lock it up in the pantry.

" D. O, but we are not to adopt this rule of reverse in things temporal, but only in things spiritual. It is upon this principle that our divines have it in their power farther to prove about the justification of man by *faith alone*, that it means by *faith and good works together*; nor should you pretend to be so wise about the matter, but humbly to leave it to your clergy, and believe, as they direct you; for it should seem very strange, that after these abstruse divines have puzzled even the most learned among us about ' works done before justification, and ' works done after justification,' that you should be able to understand their meaning.

" F. Why, then, sir, when I say I shall go *alone* to Mapleton market next Thursday, you are to understand that I mean to take my wife and daughter Polly with me. Is this the way in which I am to chop this new-fashioned logic?

" D. I am sorry for you, Mr. Littleworth, if you can't understand, yet at least you should submit to the learning of our university divines."

p. 51—53.

The fifth dialogue is on the evil nature and effects of stage plays, and originates in the farmer's daughters, Miss Polly and Miss Patty, accompanying Mr. Brisk (curate to Mr. Dolittle) and Mr. Smirking, (assistant to Dr. Dronish) to a play, for which the Farmer, in his dry way, roasts them when they come home.

The sixth dialogue introduces the Farmer's son, Henry, a prodigal young man, who went to sea, and after an absence of four years writes an affecting penitential letter to his father, which forms the subject of this dialogue.

A Sunday school examination is presented to the reader in the seventh dialogue; and in the eighth the prodigal returns, and is received by all his friends with much joy.

From dialogue VII. we present our readers with the following scene:

" Next commenced the examination. Mr. Attentive, a barber from Mapleton, was the schoolmaster, who was

appointed to this office, because he had made a sacrifice of his daily bread, by not following his occupation on the Lord's day.

" Mr. Lovegood was the examiner. Mrs. Fairspeech, who was a professor of that religion which she never possessed, sent her son with others to the Sunday school, and he was the first who was examined.

" Mr. Lovegood. Well, Bobby Fairspeech, what do you remember of the sermon I have just now been preaching?

" Bob. I remember the text, sir.

" Loveg. Let us hear you repeat it.

" B. 'Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven.'

" Loveg. And what did I say to you upon that subject?

" B. Why, that we were all miserable sinners, and should be ruined if we did not come to Christ.

" Loveg. Then it is to be hoped that you, as a miserable sinner, have been taught to come to Christ. Do you know what it is to give him your heart?

" B. Not so much as I should.

" Loveg. Why then I fear you neglect to pray to him.

" B. Oh no, sir; for my mother would beat me sadly if I did not say my prayers.

" Loveg. Surely, child, you must be very wicked if you need be beaten to say your prayers; but I should hope your mother has a better way of teaching you to pray than by beating you to it. I can hardly think that your father, who is a sensible man, though he does not come to church so often as he should, would allow you to be beaten to make you pray.

" B. Sir, my father is scarce ever at home when it is my time to go to bed, for he always spends his evenings with Mr. Sobersides the sadler.

" Mr. L. prudently forbore asking any more questions, lest he should dive into family secrets before the children: but the truth was, that though Mrs. Fairspeech could appear very soft and saintish before others, yet was she of a turbulent temper, self-willed, insulting, and irritating to her husband; and after she had driven him away from the family, would consume three times as much in applying to the gin bottle as he

and Mr. Sobersides did in a pint or two of beer over a pipe of tobacco, while they read the news-paper, and conversed on the politics of the day. As for the faithful and salutary reproofs bestowed on Mrs. Fairspeech, they were all spent in vain; she still continued the perpetual grief of Mr. Lovegood's mind, who hated nothing more than the *cant* and hypocrisy of such false-hearted professors.

We now attend to the examination of *Richard Heedless*.

" Loveg. Well, Mr. Attentive, how does this child come on? Tho' he comes to the Sunday school, I never see his father at church.

" Attentive. I am afraid, sir, his church is at the Nag's Head in Mapleton.

" Loveg. Well, but if the father acts improperly, that is no reason why the child may not receive good.

" Attentive. Oh, sir, I cannot get him on at any rate; for all that he receives on the Sunday he forgets on the week days, and I am afraid it is only for the sake of the feast that we see him now.

" Mr. Lovegood to Ned Heedless. Why, my child, how is it that I hear all this of you? but let us see if you understand any thing. Who made you?

" Ned. God Almighty.

" Loveg. What did he make you for?

" Ned. To do my duty, and mind my religion.

" Loveg. But do you do your duty, and mind religion as you ought?

" Ned. I do it as well as my father.

" Loveg. I am afraid if you do no better, your duty is miserably done; but tell me who redeemed you?

" Ned. Mr. Littleworth redeemed us last Monday."

" Loveg. to Mr. Littleworth. What can this poor child mean by saying you redeemed them?

" Littlew. Truly, sir, I cannot tell, unless it is that I stopped his father's wages to redeem his clothes out of pawn; for after he had been two days drunk at Mapleton revel, he pledged every bit of decent clothes he had to pay his alehouse debts; and when I saw him such a dirty ragged fellow, I told him he should work for me no more till he had taken his clothes from the pawnbroker's.

" Littlew. to Heedless. I fear, mas-

ter Heedless, your son's ignorance is to be laid to your wickedness.

" *Heedless.* Sir, it can't be expected that I should be able to instruct my children, for I was never bred to no learning.

" *Loveg.* Why thousands and tens of thousands who were never bred to learning have yet been blessed with grace ; and you can't suppose you need to be a bad man, because you are a poor man ; nor need you be the poor man you now are, if it were not for the wickedness of your heart. Did you ever pray ?

" *Heedless.* Why, sir, more's the pity, I cannot read.

" *Loveg.* I did not ask you if you could read, but can you pray ?

" *Heedless.* I can say the Lord's prayer from top to bottom.

" *Loveg.* And is this all your religion ? I fear you are in a dreadful state. Here, Richard, is a book for you, " A compassionate Address," and Thomas Newman, who is almost your next neighbour, can read very well, and I dare say he will be so kind as to read it to you."

The author closes this book with the following remark : " Though a little fiction has been called in to aid the dramatic dress of the dialogues, yet the principal events are all of them taken from matters of fact, and similar living characters may be found in every age and country where the Gospel has been introduced."

The second volume of these dialogues, which is just published, will appear in our next.

Difficulties of the Pastoral Office, from 2 Cor. ii. 10.—Motives for hearing Sermons, from Prov. viii. 33, 34.—Directions for hearing Sermons, from Luke viii. 18.—Instructions and Consolations from the Unchangeableness of Christ, from Hebrews xiii. 8.—The Agency of God in human Greatness, from 1 Chron. xxix. 12.—The People of God considered as all righteous, from Isaiah ix. 21.—The important Mystery of the Incarnation, from 1 Tim. iii. 15, 16.—Jesus justified in the Spirit, from 1 Tim. iii. 16.—Jesus seen of Angels, from 1 Tim. iii. 16.—Jesus preached unto the Gentiles, from 1 Tim. iii. 16.—Jesus believed on in the World.—Jesus received up into Glory, from 1 Tim. iii. 16.—and Power given to Christ for blessing the Elect, from John xvii. 2.

From the discourse entitled the Blessing of Christian Teachers we present to our readers the observation that " public teachers often refine the taste, improve the genius, civilize the manners, and promote the literary pursuits of a nation. The advantages of this kind derived from their labours, though much inferior to others afterwards to be mentioned, are yet important enough to demand our grateful notice and acknowledgment. It is chiefly in Christian countries, that the valuable remains of Eastern, of Greek, and of Roman wisdom and eloquence, have been preserved, studied, imitated, and sometimes even excelled. Christian countries have produced the most complete and accurate books of history, geography, chronology, and antiquities ; and the most judicious systems of natural religion, of morals, both as respecting individuals and nations, of jurisprudence and of political knowledge. Christians have conducted philosophical inquiries with the best success, and improved them for the most useful and benevolent purposes. If these things are good and profitable to society, (and that they are good and profitable my present hearers need not be told), a large portion of the honour of such usefulness belongs to men set for the defence of the Gospel, desirous by sound reasoning to convince gainsayers, and conscious what arms human literature furnishes for this holy war. Of these defenders of the faith many were clergymen, and laid the foundation of their know-

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LXXXII. *Discourses preached on several Occasions.* By JOHN ERSKINE, D. D. one of the Ministers of the Old Greyfriars Church, Edinburgh, 8vo. pp. 496.

DR. ERSKINE is an aged and venerable Minister in the Church of Scotland, and is well known in the literary world.

These Discourses are sixteen in number, and comprise the following subjects :—The qualifications necessary for teachers of Christianity, from James iii. 1.—Ministers cautioned against giving Offence, from 2 Cor. vi. 3.—The Blessing of Christian Teachers, from Isaiah xxx. 20.—

ledge in preparing for their sacred office; and many, who were not clergymen, owed their education, and their love of learning and religion, to those who were.

" From the history of the primitive church, of the dark ages, of the reformation and revival of learning, and of modern times, what I have said might with ease be amply confirmed. I would however especially lead your attention to what immediately results from teachers of Christianity acting in that capacity, and publicly instructing others by their sermons or expositions of scripture. To thousands, who have no leisure nor opportunity to form their taste, or cultivate their rational powers, by conversation with the wise and enlightened, or by reading their works, a school is thus open, established indeed for higher purposes, where men of sound understanding, though low in rank, may, without expence, and almost without intending it, learn, from example, to distinguish or connect ideas, to infer one truth from another, to examine the force of an argument, and so to arrange and express their sentiments, as deeply to impress themselves and others. As, in a few years, the child gradually acquires the faculty of speaking his mother tongue with a considerable degree of ease, fluency, and perfection, without any formal lessons, merely by hearing it spoken: so there is a natural logic and rhetoric, which some acquire without designing it, who go to church for nobler ends, by which they are happily enabled to detect the cunning craftiness, whereby enemies of religion, or of public tranquility, lie in wait to deceive. Indeed the culture of the talents, and the improvement of the intellectual abilities of that respectable class of men, who earn their bread by the sweat of their brow, generally rises or falls, in proportion to the character and genius of their religious instructors. In those parts of Britain, Holland, Germany, Switzerland, and the American States, where a devout attendance on religious instruction is most general, good sense, sound judgment, and a discerning spirit are most conspicuous. But when the reverse takes place, and churches are deserted, either from aversion to religion, or

from dislike of its ministers, ignorance, rudeness, and contempt of the most necessary and useful knowledge, gradually become the prevailing character of the people." p. 86—88.

The following extract is selected from the sermon on the Unchangeableness of Christ, and consists of the proposition that "the religion of Jesus is ever the same. What it first was, it now is, and it shall be for ever. The doctrines and laws, taught by Christ and his inspired Apostles, have been, are, and ever shall be, the only rule of faith and manners. Human arts and sciences, from small beginnings, by the aid of various experiments and observations, gradually improve; and in them, often, though not always what is newest is best. It is far otherwise with the Gospel. Jesus who was in the bosom of the Father, hath revealed what eye hath not seen, nor ear heard, neither had it entered into the heart of man to conceive. Hence, our ideas and representations of those deep things of God are then most perfect, when they most exactly correspond with his instructions. The inventions of men may be bettered: not so, the words or works of God. Hence, the precept, 2 John, ii. 24. ' Let that, therefore, abide in you which ye have heard from the beginning. It that which ye heard from the beginning remain in you, ye also shall continue in the son and in the father.' In the sacred oracles, Jesus is represented as the foundation of all our hopes; and we are assured that, without union with him by a true and lively faith, there is no forgiveness of sin, no acceptance with God, no holiness here, no happiness hereafter." But, in that which many writers would obtrude upon us as rational Christianity, these are represented as doctrines, which, though pardonable in our weak and well-meaning forefathers, suit not with this so liberal minded and penetrating age. The high character which some of those writers have acquired, as philosophers or politicians, has blinded many to adopt their theology, though excluding articles, which make a most capital and essential figure in the original records of our holy faith."

(To be continued.)

## ORIGINAL CRITICISM AND CORRESPONDENCE.

TO THE EDITOR.

*Remarks on Marsh's Michaelis.*

SIR,

FTER being a little stumbled at the new and strange hypothesis of Mr. Marsh, inserted in his new edition of Michaelis, I read with much pleasure the observations of your correspondent DIEREUNETES: still, however, I was not perfectly satisfied, and wishing for more light on a subject, which Mr. M. with all his learning appears to me to have perplexed beyond almost any former writer, I was glad to see in your Monthly List of Publications, "Remarks on Michaelis's Introduction, &c., translated by the Rev. H. Marsh." Immediately procuring them, I read with avidity, and with so much pleasure, that I am tempted to offer you some extracts, especially as I suspect, from the smallness of the tract, it may be thought too inconsiderable for your analysis. The importance of the object, however, especially after the extracts you have given, will, I persuade myself, atone for my intrusion, and the propriety of the remarks make your readers desirous of a farther acquaintance with this modest and sensible writer.

The introduction to these remarks speaks in general terms of the importance of free enquiry, and strongly commends the learning and industry both of Michaelis and his commentator; in some instances, however, he modestly censures the boldness of his hypothesis, and offers some cautions, especially to students who may be in danger of giving implicit credit to so great authorities.

On the subject of HARMONIES of the Gospel, their use is stated, with the abuse to which they are liable, and on the characters of the Evangelists we have the following observations.

" Now the authors before us, both Michaelis and his Commentator, with many others, consider the Evangelists as mere historians, and therefore subject to the law by which historians are bound, of relating every thing in exact order of time, or in such manner that others may find no contradictions, or inconsistencies, in endeavouring to digest the things which they relate in that order. According

to what has been already said, there are passages liable to this rule; those which are dependent upon others in the process of the gradual revelation ought to be capable of having a subsequent place allotted to them; but there are others, of which it is perfectly indifferent at what time and place they were said: and we may suppose each Evangelist to have placed them as there occurred a fit opportunity in his own particular work, or with reference to his own particular view in writing. Whatever degree of inspiration we suppose, unless we extend it beyond its proper end, each writer may be conceived to have been at liberty to transpose such matters *ad libitum*; or at least within certain limits. A disagreement in such matters is no material disagreement. Shew me the dependence of one thing upon another, and I am solicitous to find the proper order of each: if there is no such connexion, I am contented with any convenient order.

" Michaelis, indeed, allows that the Evangelists did not write in chronological order; which position his Commentator contests. The former says, that the difference between an annalist and an historian arises out of this circumstance, and that the very excellence of the historian depends upon it. The latter argues that the arrangement of facts is the true criterion of their succession, and that the reader is liable to make false inferences if it is violated: which may be true in great measure; but still, in fact, the best historians have not confined themselves to this, especially when they have been intent upon what the annalist regards not, the causes and connexion of events, and a clear representation of such to the reader; insomuch that it often is not easy for the chronologer to find the exact date of every event, even as related by the best historians. None, I believe it may safely be affirmed, have tied themselves down to so strict an order, as the harmonists wish to find in the Gospels. Michaelis further argues, which comes nearer to

our subject, that biographers are apt to take this liberty; which is also denied by his commentator; except so far as they divide their history into subjects or classes, relating each in in order of time. Yet I believe he will find few biographers so strict in their chronology. I am sure the great biographer of classical antiquity is not. It is true that he does not confound one end of his hero's life with the other; he observes a general method, but is very little attentive to the particular arrangement, and often digresses as the subject, or his fancy, leads him away; insomuch that, without other assistance, a chronologer would be puzzled to make out a very exact arrangement of the facts. Now I should deny that the Evangelists are either to be considered as historians or biographers. I mean that they are not such *simply*. It is true that they have made history the vehicle of all the instruction which they convey, and that some parts of the Gospels are purely historical; as their account of the birth and infancy, of the sufferings and resurrection, of Christ. They set out each of them with the former of these, and the latter are the common conclusion of all. But of what does the intermediate part consist? Not certainly of a regular life of Christ pursued in strict order from one end of it to the other; but of his ministry, consisting of two things, miracles performed, and doctrines delivered. Scarcely any other facts are mentioned unless incidentally, and for the sake of these. Now these are not to be confounded together, so as that the last shall be first, and the first last; something of order and method must be observed, because a former miracle or doctrine may be introductory to a latter: but there is no necessity for a very exact chronological rule. The miracles are indeed historical facts, and, therefore, it is necessary that they be strictly true, with the material circumstances attendant upon them: but it is often immaterial which happened first, and which second; and so of the doctrines, which were delivered first, and which afterwards."

"That the Evangelists were regardless of the exact order of time, as unnecessary to their purpose, is, I think, sufficiently intimated, by their having given few dates: the three first having not even given enough to

determine the duration of our Lord's ministry. And St. John, whose method is more strict, has not even left this question clear of doubt. In short, the whole difficulty arises from giving to the Gospels a character which their authors never intended they should bear, that of being purely historical. If they are to be compared to any work of classical antiquity, I know of none which bears so near a resemblance to them as Xenophon's *Memorabilia*. That author also begins from a certain point, and ends with an historical detail of the death of Socrates. The intermediate parts consist of several examples of the discourses of Socrates, selected and put together not without method, but by no means in exact order of time. And they have not for that reason the less weight. In neither case has the author made himself subject, equally with the historian or biographer, to the laws of chronology.

"But our harmonists are again embarrassed with some differences in the minute circumstances attending upon the facts: to which a similar answer may suffice. As long as these affected not the substance, the authors were not very solicitous to avoid them. And I believe none can be assigned which fairly invalidate any material fact or doctrine. The Evangelists, therefore, were left in such to their own recollection, and to the common variations of memory amongst men. Neither are these differences without their use; inasmuch as they shew that the authors wrote independently of each other, and are separate witnesses. Not that the case is parallel to historical painters, to which Mr. Marsh compares it; they invent the attendant circumstances according to their own fancy: the historian (being an eye-witness) relates them according to the view he had of them at the time, and his recollection of them at the time of writing. Michaelis thinks that such differences affect the inspiration of the Evangelists, but not their credibility as historians, or the genuineness of the Gospels. If we suppose the Spirit of God to be the immediate author of every title, (I will not say here of every word, but of every minutest part as to its sense and meaning,) his position must be granted. But, if we suppose the Apostles in relating such facts to have been left to the powers

of their own understanding, and to the habits of wisdom and knowledge with which they had been inspired, with no farther particular direction or superintendence of the Spirit than to secure them from material error, and to suggest every thing necessary for the instruction of a Christian, there is no occasion for his distinction. And on this hypothesis we may still have full assurance in the Scriptures as the word of God; so as that, fairly understood and rightly used, they can mislead no man: which, as I conceive, is the proper end of inspiration, and therefore the proper rule of the extent and degree of it. We have in this case all the benefit which we can reasonably expect, from that Spirit which 'should teach them all things, and bring all things to their remembrance.' It disturbs not my faith, if the sacred historians have been suffered to recollect, with some little variation, the attendant circumstances of each fact, or to fall into a different manner of telling one and the same story. We should recollect that the testimony of the Apostles as eye-witnesses is the first step towards establishing the inspiration of the New Testament; and, therefore, there may have been reason for leaving it independent. I say nothing here of the differences being perhaps capable of being reconciled, even though the solution be not seen and known to us; or of their depending upon various readings: because my objection is to the principle; viz. that of demanding an entire agreement in matters of inferior consequence, where it is not necessary."

Our author next vindicates St. Luke as an inspired writer, both by argument and authority, and then enquires into the supposed original documents of the Gospels, and charges Mr. M. with some misrepresentations from which I should be glad to see him vindicated: but we are all liable to be misled by attachment to hypothesis.

Mr. M. finds inexplicable difficulties in the common hypothesis, which arise as much from their coincidence as their disagreement.

" Our Author has with great pains collected and exhibited tables of the passages in which there is in part, or in the whole, a verbal agreement of the three, or of any two [of the Evangelists:] and in his notes upon

them he often observes that they agree in singular expressions, or in expressions unusual to themselves in other parallel instances, or in such as may be accounted for by supposing them derived from the Hebrew. With regard to all these circumstances of agreement, I would observe that it is now very difficult for us to pronounce what expressions were singular, and what common in that time and country; having so few authors exactly of the same, with which to compare them. That they should vary their expressions at different times is common to all authors, especially to those who are not very curious and choice in their expressions: and that there should be hebraisms in their writings was unavoidable, their sacred books being in Hebrew, and the vernacular language of the country a dialect derived from the Hebrew, and nearly related to it.

" But the verbal agreement itself he holds to be inexplicable, except upon some such supposition as his own. I would observe here, that all, or almost all, the instances of verbal agreement which he alleges, are taken from the speeches or discourses of our Lord: scarcely any belong to those parts which are purely narrative. This circumstance seems to me to offer a much more reasonable solution of the difficulty. We are no longer concerned with the case of eye-witnesses, who do not relate 'facts in the same manner, and still less in the same words:' much less with the instance of painters (a case not parallel to that of eye-witnesses), who making use of the greater facts only, represent the rest from fancy. Our historians are of another description; they are those who are labouring to report accurately the speeches and discourses of another; in which case even common historians would endeavour to preserve the exact sense, or, as far as their memory would serve them, the same words. In seeking to do this, it is not to be wondered at that two or three writers should often fall upon a verbal agreement; nor, on the contrary, if they write independently, that they should often miss of it; because their memory would often fail them. With regard to the sacred writers, it is natural to suppose them studious of this very circumstance; and we have also reason to think that they had

assistance from above to the same effect: and yet it is not necessary to suppose that either their natural faculty, or the extraordinary assistance vouchsafed them, or both, should have brought them to a perfect identity throughout: because it was not necessary for the purposes of Providence, and because it would have affected their character of original independent witnesses. Let me add, that these discourses, before they were committed to writing by the Evangelists, must have been often repeated amongst the Apostles in teaching others, and in calling them to remembrance amongst themselves. St. Matthew had probably often heard, and known, how his other fellow-labourers recollect the same discourses which he selected for his own preaching and writing. We know not how much intercourse they had with each other, but probably a great deal before they finally dispersed themselves. St. Mark and St. Luke had the same opportunities, even if they were not original eye-witnesses. I admit, then, of a common document; but that document was no other than the preaching of our blessed Lord himself. He was the great Prototype. In looking up to him, the author of their faith and mission; and to the very words in which he was wont to dictate to them, (which not only yet sounded in their ears, but were also recalled by the aid of his holy Spirit promised for that purpose), they have given us three Gospels, often agreeing in words, though not without much diversification, and always in sense."

In his conclusion the remarker offers likewise an apology for the Revelation of St. John, but as I have already trespassed too far on your patience, I must refer to the pamphlet itself, which I hope will be equally extended with the learned work on which it animadverts.

MICROS.

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TO THE EDITOR.  
SIR,  
I BEG leave to name to you a little tract, which may well have escaped your notice, as I believe it has been never published\*; but which

\* Printed by Rousseau, Spa Fields.

seems of far more importance than its size imports. I allude to a short "Address to the Inhabitants of Great Missenden, Bucks. By a Magistrate." This address has been printed and distributed gratis in that part of the county, I understand with good effect; and I mention it with a view to excite other magistrates and men of property, to similar exertions in different parts of the country, persuaded that such addresses might be listened to, even where the clergy are disregarded; especially if, as in the above instance, the advice be followed by the legal authority of the magistrate. It would be absurd to encroach upon your pages with quotations from so small a tract, but I would just observe, that the writer has two principal objects in view—to promote the use of just weights and measures, and the observation of the sabbath day. For these ends he states the heinous nature of the contrary vices in the sight of God, and adds (what with some may have more weight) the penalties they incur by act of Parliament, and which penalties, this worthy magistrate promises to enforce; adding, that he had, at his own expence, procured a set of standard weights and measures duly sealed at the exchequer—an example that I sincerely hope will have many imitators.

Yours, &c.  
E. D.

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TO THE EDITOR.

MR. EDITOR,  
WHEN in your second number some virulent publications of the present day, and amongst the rest, on the "Hints to Heads of Families," I little thought the author would have had the temerity to own his *brat*, and glory in his shame. This, however, he has done in a second production, if possible more virulent than the former, entitled "METHODISM UNMASKED: or, the Progress of Puritanism from the 16th to the 19th Century;" by the Rev. T. E. Owen, Rector of Llanyfrydog.

Of such parts as relate to theological tenets I shall not suppose myself qualified to judge: but I shall beg leave to offer a few remarks on the great object of the work, which

is to prove all Dissenters, from the Puritans of the 16th century to the Methodists of the 19th, republicans and rebels."

Before we proceed to this point I must observe, the Preface itself is too curious to be passed over. Here the Methodists are compared to the Niccolaitans, Carpocrations, Nazarites, Aschtohytz, Donatists, Gnosimachic, Taudenians, Petrobrussians, Waldenses, Pseudo-Apostoli, Antinomians, Brownists, Familists, Theaureau John's Sect, and lastly (as worst of all) the Independents. From this list it is sufficiently evident what company our author keeps, for the catalogue is evidently a popish one. Some of these heretics, the Waldenses for instance, were the witnesses of truth: Bishop Newton calls them the Protestants of their age\*."

But it is curious to observe that the notions attributed to the new sect are not only various, but opposite. They are compared to one sect, because they were haters of knowledge—to another, because they held faith only—and to a third, because they were guided by their own reason!

The peculiarities of some of these strange sects is strangely, and even humorously described: the Pseudo-apostoli, for instance, held *dark meetings*, and held it lawful to pray in "a hog-stye"—a most enormous heresy no doubt!—and the sagacity of this discovery, as it respects the modern Pseudo-apostoli, i. e. the Methodists, leads one to suppose this author might be the clergyman, who but a few years since visited a Methodist meeting with a dark lantern in his pocket:—but to his great mortification the Methodists *smoked* the parson, and would not put out the candles till the people were all gone; which is, I believe, so generally the case, that even Mr. Owen with his dark lantern has never been able to find out one of these dark-meetings, or I think he would have had the benevolence to inform us. Lastly, these Methodists are "most like to the Independents, who were the spawn of the Puritans, and murdered in cold blood the good king Charles," which is no obscure insinuation of what he supposes the Methodists would do to "good king George." That the Independents, however, were the murder-

ers of king Charles is so far from proved, that it does not appear that more than two or three of that party approved of it, while many petitioned and protested against it at the time, as well as afterwards declared their abhorrence of it. The truth is stated by Dr. Du Moulin, Prebendary of Canterbury, who says, "that no party of men, as a religious body, were the actors in this tragedy; but that it was the contrivance of an army, which, like that of king David, was a medley, or collection of *all* parties that were discontented, some Courtiers, some Presbyterians, some Episcoparians, few of any sect, but most of none, or else the religion of Thomas Hobbes (the Atheist) and Dr. Scarborough; not to mention the Papists, who had the greatest hand in it of all."

But not to detain your readers longer on these prefatory insinuations, we proceed to the extracts which form the body of this abusive pamphlet, briefly noticing as we run through them, the credit of the authorities quoted—the authenticity of the facts—and the justness of the compiler's inferences.

The first extracts I shall notice are from the History of England by various hands—Vol. III. Archbishop Laud's Report with king Charles's notes.

"P. 80. Ann. 1636. Archbishop's Report. How this part came to be so infected with such a humour of separation, I know not, unless it were by too much connivance at their first beginning: neither do I see any remedy like to be, unless some of their chief seducers be made to abjure the kingdom. The King wrote thus in the margin—*C. R. Inform me of the particulars and I shall command the Judges to make them abjure.*

"P. 81. Ann. 1636. Archbishop's Report. The third misdemeanour, which my Lord of London complains of, is the late spreading and dispersing of some factious and malicious pamphlets, against the Bishops, and Government of the Church of England. If the High-Court shall not have power enough, because one of those libels contains *sedition* matter in it, and that which is very little short of treason, (if any thing at all); then I humbly crave and desire that your Majesty will call it into a higher Court, if you find cause: since I see no likelihood but that these

\* On the Prophecies, Diss. xxiv. ch. 11.

troubles in the Church, if they be permitted, will break out into some sedition in the Commonwealth—to which the King answered in the margin—*C. R. What the High-Commission Courts cannot do in this, I shall supply as I see cause, in a more powerful way.*

“ P. 81. Ann. 1636. Archbishop’s Report. For my part I think it very fit the beneficed men were punctually commanded to reside upon their cures; and for the rest, your Majesty’s instructions allow none to keep Chaplains, but such as are qualified by law. (The King wrote thus: *I approve your judgment in this, I only add, that care must be taken that even those qualified by law, keep none but conformable men.*)

“ P. 87. Ann. 1637. Archbishop’s Report. The Separatists continue to hold their Conventicles. They are all of the poorer sort, and very simple, so that I am utterly to seek what to do with them. *Brewer* slipt out of prison, and went to Rochester, and other parts of Kent, and held Conventicles, and put a great many simple people, especially women, in great distempers against the Church. He is taken again; and was called before the High Commission, where he stood silent, but in such a jeering, scornful manner, as I scarce ever saw the like: so in prison he remains. (To which the King put this note: *Keep those particular persons fast, until ye think what to do with the rest.*)

“ P. 87. Ann. 1637. Archbishop’s Report. At Biddenden I have suspended *Richard Warren*, the schoolmaster, for refusing the oaths of allegiance and canonical obedience, and to subscribe to the Articles. Besides, this precise man will read nothing but divinity to his scholars; no, not so much as the Grammar schools, unless *Mars, Bacchus, Apollo, and Pol. Aedepol*, may be plotted out.

“ P. 90. Ann. 1638. Archbishop’s Report. The Separatists about Ashford are very busy, miserably poor, and, out of that, bold against all church censure; so that, without some temporal assistance from the Judges, we know not what to do; and this I have often and humbly represented.—*C. R. Demand their* (i. e. the Judges) help, and if they refuse I shall make them assist you.”

To the authority of these extracts I make no objection, and on their contents no remark is necessary.

They certainly give the true characters of Laud and his royal master. And in the sequel of these extracts we have encomiums on the Conventicle Act, the Oxford Act, and the other persecuting laws of this reign, which filled the nation with confusion and with crimes: with a strong recommendation of their renewal in the present times!

The next author extracted from are Bishops Lavington and Warburton, who relate some private slanders on the character of Mr. John Wesley, founded on the tittle tattle evidence of two or three old women; with which I beg leave to class the idle tale in page 17, relative to another poor woman who had been turned out of a Methodist society, probably for some cause she did not chuse to name, and who told a gentleman, who told our author, who has told it to the public, that she was turned out “ because she would not admit that the confession of her sins to the minister rendered her completely innocent”—a very likely story truly!

Our author next gives some copious extracts from the Abbe Baruel’s History of Jacobinism, and Robinson’s Proofs of a Conspiracy, in order to prove, I suppose, that the old women at the Foundry and the Tabernacle were in league with the German Illuminati. The connection is only to be seen, however, in two or three notes upon the extracts, which are too curious to be passed by in silence. In a note, p. 44. The editor says, “ I do maintain,” with “ truly initiated” Methodists “ religion is a mere cloak for sedition; and that their end and aim are the same with those of the Illuminées and Jacobins, viz. liberty and equality.”—Now who will dare dispute such authority as this Welsh Rector’s *ipse dixit*? Again, p. 48, note (y)—Mr. O. tells us, what indeed, if it were true, “ it is fit the world should know, that in the houses of those Methodists, who can afford it, there is placed, by the Society, a person who is stiled a *pray-er*; but who is, in fact, little less than a spy put there to observe, and of course to report, all the transactions which occur in the family.” *Credat Judeus Appella!*—P. 50, note (a). This sagacious writer finds out “ a wonderful coincidence between the Illuminati and the Methodists. A printer of the latter persuasion refused to print for me,

for no other reason than that I write in defence of the Church. This is *systematic opposition*." Wonderful indeed! that a conscientious Methodist should refuse to print a bitter attack on his own principles (though he might possibly have *another reason*) and wonderful too that this should make the Methodists like the Illuminati! But is it not more wonderful that this reverend author, after denouncing all Methodists (in his "Hints to Heads of Families") as improper to be employed even in the most menial capacity, should himself wish to employ a Methodist?

But to proceed, we have now a tribe of witnesses to confront. First enters Mr. Polwhele, who gives us the definition of a *Methodist*—as one who is "methodically and ostentatiously religious, and more than ordinarily zealous in the work of proselytism;" (p. 52.) crimes of which neither Mr. O. or Mr. P. will easily be convicted.

W. H. Reid. This gentleman is a sort of king's evidence, and knows that the surest method to find out a plot is to make one. He was, by his own account, an active member of the London Corresponding Society, among whom he heard the most horrid ravings of infidelity, and this he endeavours to connect with Methodism, by giving a list of Methodist preachers of the lower order; but what is this to the purpose? he does not name one individual, who, like himself, visited these nefarious clubs, ridiculing the Bible and Christianity.

We pass on to this worthy gentleman's compeer: the Rev. David Rivers (*par nobile fratum!*) next mounts the stool of evidence. Were this gentleman to be brought into a court of judicature, a few of the usual questions on such occasions would probably soon determine the fate of his evidence: Such as—"What are you Sir? Where do you live, Sir?"—but a truce to such questions—let us dive into no family secrets. Let us hear his evidence. "The parents of Mr. Wilkes were Dissenters"—therefore all Dissenters were Wilkites. "A Dissenter and a Wilkite were synonymous terms." Query, What were the parents of Mr. D. Rivers?

Again, Drs. Price and Priestley were republicans—ergo, all Dissenters are republicans.

Thomas Hardy the "acquitted felon," was a Dissenter—therefore all

Dissenters are—what? acquitted felons!—Might we not as well argue, Thomas Hardy was a shoemaker—ergo, all Dissenters are shoemakers?—But enough of this nonsense, and of the portraits of Bonaparte and Thomas Paine, &c. I shall notice only one more charge. "The Dissenters are almost exclusively purchasers of the jacobin prints—the Morning Chronicle and the Courier."—Who can prove this? do they carry a mark upon their foreheads?

"A Country Parson's Address to his Flock"—has met with a complete answer from "A Lover of his Country and a Friend to Truth"—I will only add, that the facts there alledged, as far as relates to political circumstances, have to my knowledge been fully enquired into by government, and by the vigilant Bishop of that diocese—and the gentleman there accused completely justified, while "the country parson" has been clothed with shame.

We pass on to that constellation of moral beauties the *Anti-jacobin Review*: but as these gentlemen have lately been so handsomely dressed by Mr. Hard, and in your and some other periodical works, in "sheer mercy" I shall pass them by; observing only, that the ridiculous slander upon Mr. Haldane has been publicly recanted by Professor Robison, though not with that openness and candour which would have redeemed his credibility.

A few other extracts are given from the newspapers and other equally respectable authorities; but nothing occurs that deserves the name of evidence, or would be admitted as such in any court in the kingdom, even upon the most trifling cause. It is admitted, that here and there an individual may have been faulty, but is it not so in all denominations? Have no members of the Church of England discovered marks of disaffection? Why then attempt to fix an odium on a whole body of peaceful subjects for the disaffection or indiscretion of a few?—It is easy to guess of the motives of these scribblers—but the public ought to be cautioned against the malicious designs of men, who delight in slander, and strive to again kindle the flames of persecution.

W. T.

*Furnival's Inn.*

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Proposals have been issued for publishing by Subscription, elegantly printed in six volumes octavo, *The History of Italian Literature; or of the State of Letters, the Sciences, and the Arts, among the ancient inhabitants of Etruria, Magna Graecia, Sicily, Rome, and of all Italy; from some ages before the foundation of the city, down to the year 1700; exhibiting a general and comprehensive view of the rise, progress, vicissitudes, decline, and revival, of poetry, eloquence, philosophy, mathematics, history, jurisprudence, medicine, music, painting, sculpture, and architecture, in that country, during a period of about 2500 years: with an account of the means which contributed to their Advancement, and of the authors, and causes of their de-*

cline. Written originally in Italian, in fifteen volumes quarto, by the Abate *Jérôme Tiraboschi*. Translated and abridged from the late Modena edition by the Rev. John Sennett.

The Rev. Jonathan Boucher, M.A. F.R.S. &c. has issued a new and enlarged *Prospectus* of his intended Supplement to Dr. Johnson's Dictionary; or a Glossary of the Archaisms and Provincialisms of the English Language. To be published by Subscription, and comprised in 2 volumes, 4to. From this Prospectus we give the following extract:

A persuasion, which I have long entertained, that a Supplement to Dr. Johnson's Dictionary was a *desideratum* in English Literature, first induced me to undertake the Work here announced to the Public; and the liberal and very flattering encouragement already given to my first Proposals animate me to proceed in it with renewed spirits.

The age of Elizabeth is the boundary beyond which Dr. Johnson has seldom gone. His references are, in general, restricted to the works of Sidney, Spenser, Hooker, Bacon, Shakspere, Milton, Cowley, Dryden, Swift, Addison, Pope, and their contemporaries. Some archaiological words, however, are admitted by him, when "they are found in authors who are not obsolete; or when they have any force or beauty, that may deserve revival." Governed by this principle, I have extended his plan, and endeavoured to supply his deficiencies; and hence my references are, chiefly, to Robert of Gloucester, Peter Langtoft, Chaucer, Piers Plowman, Gower, Gavin Douglas, Henryson, Dunbar, Lyndesay, Allan Ramsay, and Burns, among our poets: to the ancient writers in Divinity, History, Medicine, and Law; and also to the Statutes and other public Records. I have drawn still more copiously from "the Well of English undefiled," the common speech of our peasantry. It was the object of Dr. Johnson to furnish his countrymen with a Dictionary of the English Language, only, as spoken and written by the best speakers, and best modern authors. It is the object of this *SUPPLEMENT* to enable those who consult it, to *read*, and to *relish*, our ancient British classics; to exhibit a full historical view of our speech as it was formerly spoken; and thus to shew that, in language as in politics, "to innovate is not always to reform\*."

The several Glossaries of Cotgrave, Minshew, Spelman, Skinner, Junius, and Bailey, which alone have any title to the claim of Archiological, though of great merit, yet leave numberless words in our old chroniclers, and bards, still unexplained. Wycliffe's Translation of the Scriptures, venerable as it is on account of its subject, its age, and its author, is, notwithstanding its Glossary, locked up in an unknown tongue.

\* Burke.

The Glossaries of Ruddiman, Urry, and Tyrwhitt, all of them the productions of men of learning and great abilities, yet are limited to the illustration of single works. Those annexed to several of the Scottish provincial poets, to some compositions in the dialects of different districts in the North of England, and to the *Exmoor Dialogues*, (published some years ago as specimens of the West Country dialect), are of very inferior value: from which censure, however, I feel much pleasure in having it in my power to except the Glossaries annexed to "Wyntoun's Cronykil," and to "The Complaynt of Scotland."

I offer my Work to the Public as supplemental to other Dictionaries and other Glossaries: yet, anxious to relieve the dryness of verbal discussions, I have, in humble imitation of my great Prototype, attempted occasionally to "intersperse with verdure and flowers the dusty deserts of barren philology." I trust it will not be said, that, "ordinari res ipsa negat." The explanation of a single vocable has often led me into historical investigations respecting the names of persons or places, municipal regulations, legal terms, religious ceremonies, popular customs, buildings, diet, dress, employments, sports and amusements, of our ancestors. Literary remarks and criticisms on obscure and difficult passages in our ancient poets and historians, and on the Greek and Roman classics, are likewise incidentally introduced; and not a few on the Scriptures themselves. Indeed, many of the words in the English translation of the Bible cannot be well understood without the aid of an Archaiological Lexicographer.

In all Languages, the diversity of sense in which words are used renders perfect accuracy of definition peculiarly difficult. A reader, who is contented to take the definition of a term given to him by a Dictionary, which does not at the same time produce the authority on which such definition is founded, must give up his judgment entirely to the judgment of the compiler of his dictionary. This is to be avoided only by tracing the rise and progress of the word in question. Hence, it has been one of my most constant purposes to pursue the several words that fall under my consideration, through all their doublings and disguises in other languages; whether of Celtic or Gothic origin. Sometimes they are found, little concealed, in the Welsh, Irish, Gaelic, or Armoric; sometimes more disguised in the Italian, French, or Spanish; or in the Latin, Greek, or Hebrew; and, sometimes, taking a different direction, I have traced them to the Saxon, German, Danish, Swedish, and Icelandic. Nor are the instances few in which I have experienced the fate of *Voyages of Discovery*; and my researches have ended in disappointment. Yet, in an undertaking of such extent and variety, I may surely, without shame, be content with Dr. Johnson, "to leave some obscurities to happier industry, or future information."